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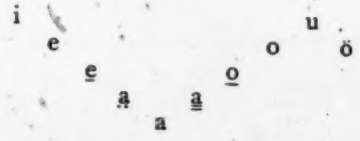
194 fricative). Many of the words of the Northern languages that I have written with a p are often pronounced with a p̆ sound.

The vowels are



These may be pronounced as follows:

i, intermediate between the vowels of "it" and "eat."
e, as the vowel in "say."
e̲, as the *e* in "error" or the *a* in "Mary."
a̲, as the *a* in "man."
a, as the *a* in French "pas.'
a̲, as the *a* in "path."
o̲, as the vowel in "not" or in "nought."
o, as in "go."
u, as the vowel in "fool."
ö, nearly as the German ö.

I have not attempted to distinguish all the different varieties of vowel sounds that are found in the different dialects. Slightly different but closely related sounds are represented by the same letter[1].

193 In writing Andamanese words I have followed the practice of separating by hyphens the affixes from the stems in each word. In the Andamanese languages there are two main classes of words. The first class consists of words each of which is a simple stem (without affixes). Such words are the names of what the Andaman Islander regards as simple independent objects or things, such as *roa*, canoe, *baraba*, a mat, *ra*, a pig. The second class consists of words each of which is formed of a stem and a prefix. In the language of the Little Andaman (and in that of the Jarawa as far as known) these prefixes are simple vowels, *i-*, *e-*, *a-*, *o-*, and *u-*. In the languages of the Great Andaman Division they are such as *ot-*, *aka-*, *era-*, *e-*, *u-*, *ab-*, etc. Such words are used to denote dependent objects such as the parts, qualities or actions of a

[1] Although I had acquired some knowledge of phonetics before I went to the Andamans, as a necessary part of the preliminary training of an ethnologist, yet it was not really sufficient to enable me to deal in a thoroughly scientific manner with the problems of Andamanese phonetics, and my further studies of the subject give me reason to believe that my phonetic analysis of the Andaman languages was not as thorough as it might have been.

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thing. Thus while a pig (*ra*) or a canoe (*roa*) is an independent object and is therefore denoted by a simple stem, the head or prow of a pig or canoe, being a part of a "thing," is denoted by a word (*ot-čo*) consisting of a stem (*-čo*) and a prefix (*ot-*). So also the quality of bigness which may belong to a pig or a canoe is denoted by a word (*er-kuro*) consisting of a stem (*-kuro*) and a prefix (*er-*). 193

Thus the second class includes many words that we should call nouns, all the words we should call adjectives and practically all those we should regard as verbs. In the Andamanese languages the distinction between nouns and adjectives is not very clear and even less so is the distinction between adjectives and verbs. Whereas the distinction between things (independent objects) on the one hand, and the parts, qualities, actions, etc. of things on the other, is of the utmost importance. For this reason I have thought it advisable always to separate by a hyphen the prefix and the stem in words of the second class.

In compound words or phrases in which the second word consists of prefix and stem it is common to insert before the prefix a *t* or an *l*. Thus *ra t'er-kuro* is "a big pig" and *ra t'ot-čo* is "a pig's head." In writing such words I have placed an inverted comma between the *t* or *l* and the prefix. This infix *t* must not be confused with the first personal pronoun in the North Andaman, *Tio*, contracted to *T'* before a prefix.

[p. 498 is blank]

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variations in colour are not confined within certain tribal limits, but are alike found in all, whether living inland or on the coast; and it would therefore appear that the cause is not attributable to diet, habits, or, indeed, to any external circumstance. 142

3. The opinion expressed on this subject by Dr. Mouat was that "their hue is remarkably black and lustrous;" while Surgeon-Major Hodder[1] describes them as "extremely black, more so than the African negro, and some have a dull leaden hue like that of a black-leaded stove." In this latter remark I fully concur; indeed, the simile strikes me as an exceedingly happy one, and as exactly expressing the predominating colour of their skin.

4. On examining a number of individuals, and comparing the colour of their skin and eyes with the standard tables prepared by the late M. Broca, it was found that the skin of the face and shoulders of the majority corresponded most nearly with No. 42, the variations tending towards 27 and 28, while that of the trunk, in the generality of cases, agreed with No. 27, and in certain others with No. 49. The prevailing hue of the eyes was found to be most closely represented by No. 16, one exception, which had to be classed under No. 1, being found among those tested.

Odour.—1. The ammoniacal, rancid, goat-like exhalations of the negro are not found among them, and the peculiarity of odour which attaches to their persons is chiefly due to the unguent, called *kòi'ob-da*,[2] composed of red oxide of iron mixed with either turtle or pig's fat, with which they delight to paint themselves. When in health, and under ordinary circumstances, their breath is sweet.[3] 302

Anatomy and Physiology (*continued*).—2. Their powers of abstinence from solid food have never, to our knowledge, been severely tested; but it has been noticed that, on rare occasions, when forced to make a long day's journey through the jungles without a halt, they are in the habit of binding a strip of bark or other substance round their waists, to reduce, as much as possible, the inconvenience and pain which are caused by what they consider a long fast. Whether in exercise or repose they 261

[1] *Vide* "Pall Mall Budget," 20th April, 1877.

[2] Substantives, adjectives, and many adverbs have the termination "da," which, as mentioned in my previous paper, I believe to be traceable to the defective or partially obsolete verb, *edā-ke*, to be; it is dropped before prepositions and in construction generally, but is usually heard when the word occurs alone. Hence, when I write a hyphen at the end of an Andamanese word, I shall mean that in its full form it has *da*. [193]

[3] It is, nevertheless, commonly noticed, that after feasting on turtle and certain kinds of fish, they are unpleasant neighbours, their breath and hands being then highly odoriferous.

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the words in their poetic form are so mutilated to suit the metre as to be scarcely recognisable; indeed, it not unfrequently happens that the composer of a new song has to explain its meaning in the ordinary vernacular to his chorus[1] as well as to the audience in general.

7. It may perhaps interest some of my readers to see a comparative table which I have prepared of the various forms of the possessive pronominal adjectives in most frequent use among five of the eight tribes of Great Andaman:

	.bō·jig-ngī·ji-	*.bō·jig-yâ·b-*	*.â·kà-kó·l-*	*.ôko-jŭ·wai-*	*.bal·awa-*
my ..	*dī·a-* ..	*tī·ya-* ..	*tī·ya* ..	*tī·ya* ..	*deg·e.*
thy ..	*ngī·a-* .	*ngī·ya-* ..	*ngī·ya* ..	*ngī·ya* ..	*ngeg·e.*
his ..	*ī·a-* ..	*ī·ya-* ..	*ī·ya* ..	*ài·ya* ..	*eg·e.*
our ..	*mē·ta-* ..	*mī·ya-* ..	*mī·ya* ..	*mī·ya* ..	*mâ·tat.*
your ..	*ē·ta-* ..	*ngàrdī·ra-* *lī·ya-* ..	*ngàrdī·ra-* *tē·ya* ..	*ngachâ·par-* *lī·ya* ..	*ngâ·tat.*
their ..	*ô·nta-* ..	*nô·ngtâ·le-* *lī·ya-* ..	*·ntâ·le-* *eka-tē·ya* ..	*narâ·ngòich-* *lī·ya* ..	*â·tat.*

8. There are in each dialect several other forms of possessive pronominal adjectives, each of which must be used with its own class of nouns, but I do not now purpose entering into particulars regarding these. The form which, roughly speaking, is of general application among the *.bō·jig-ngī·ji-* is, as I have just shown, that of *dī·a-*, *ngī·a-*, &c. Ex.:—*dī·a kâ·ramà-*, my bow; *mē·ta yâ·dī-*, our turtle; the exceptions to its use being, (*a*) those nouns denoting human objects, (*b*) those indicating the various parts of the body,[2] and (*c*) certain other nouns denoting degrees of relationship. To be as brief as possible, I will give but one or two examples of each.

(*a*)

dī·a-, my	*mē·tat*, our	Ex. *dī·a àbŭ·la-*, my man.
ngī·a-, thy	*ē·tat*, your	*mē·tat at-pail-*, our women.
ī·a-, his	*ô·ntat*, their	
lī·a-, ——'s	*l'ô·ntat*, ——s'	

[1] I cannot here enter into particulars regarding their songs and choruses, an account of which will be hereafter given under "Games and Amusements."

[2] For a complete list of these *vide* Appendix G.

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(*b*)

193 I. Used with words indicating the head, brain, occiput, scalp, neck, nape, chest, lung, heart, &c.

dōt, my	*mō·tot*, our	Ex.:	*dōt chĕ·ta-*,
ngōt, thy..	*ngō·tot*, your		my head.
ōt, his	*ō·tot*, their		*ō·tot lō·ngota-*,
l'ōt, ——'s	*l'ō·tot*, ——s'		their necks.

II. Used with words indicating the hand, finger, wrist, knuckle, nail, foot, toe, heel, ankle, &c.

dōng, my	*mòi·ot*, our	Ex.:	*ngōng tō·go-*,
ngōng, thy	*ngòi·ot*, your		thy wrist.
ōng, his	*òi·ot*, their		*òi·ot pāg-*,
l'ōng, ——'s	*l'òi·ot*, ——s'		their feet.

III. Used with words indicating the shoulder, arm, breast, face, temple, cheek, nose, ear, eye, gum, tear, tooth, &c.

dig, my	*mit·ig*, our	Ex.:	*ngig tō·go-*,
ngig, thy	*ngit·ig*, your		thy shoulder.
ig, his	*it·ig*, their		*mit·ig tūg-*,
l'ig, ——'s	*l'it·ig*, ——s'		our teeth.

(N.B.—The words for eye, eye-lid, and eye-lash, generally take the abbreviated form, *dī*, *ngī*, *ī*, *mit·i*, *ngit·i*, *it·i*.)

IV. Used with words indicating the body, back, spine, thigh, calf of leg, elbow, knee, rib, stomach, spleen, liver, shoulder-blade, &c.

dab, my	*mat*, our	Ex.:	*dab chàu-*,
ngab, thy	*ngat*, your		my body.
ab, his	*at*, their		*at pā·retā-*,
l'ab, ——'s	*l'at*, ——s'		their ribs.

V. Used with the words indicating leg, hip, loin, bladder, &c.

dar, my	*mar·at*, our	Ex.:	*dar chàg-*,
ngar, thy	*ngar·at*, your		my leg.
ar, his	*ar·at*, their .. .		*ar·at chō·rog-*,
l'ar, ——'s	*l'ar·at*, ——s'		their hips.

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VI. Used with words indicating mouth, chin, lip, throat, palate, tongue, gullet, jaw-bone, collar-bone, breath, &c. 193

dá·kà, my	*mak·at*, our	Ex.:	*ngá·kà bang-*,
ngá·kà, thy	*ngak·at*, your		thy mouth.
á·kà, his	*ak·at*, their		*ak·at ē·kib-*,
l'á·kà, ——'s	*l'ak·at*, ——s'		their jaw-bones.

VII. Used apparently only with the word indicating waist.

dó·to, my	*mó·to*, our	Ex.:	*dó·to ki·nab-*,
ngó·to, thy	*ngó·to*, your		my waist.
ó·to, his	*ó·to*, their		*mó·to ki·nab-*,
l'ó·to, ——'s	*l'ó·to*, ——s'		our waists.

I. (*c*)

dab, my	*mat*, our	Ex.:	*dab mai·ola*,
ngab, thy	*ngat*, your		my father.
ab, his	*at*, their		*dab ē·tinga-*,
l'ab, ——'s	*l'at*, ——s'		my mother.

II.

dá·kà, my	*mak·at*, our	Ex.:	*dá·kà kàm-*,
ngá·kà, thy	*ngak·at*, your		my younger brother.
á·kà, his	*ak·at*, their		
l'á·kà, ——'s	*l'ak·at*, ——s'		

III.

dar or *dár*, my	*mar·at*, our	Ex.:	*dar ē·dire*,
ngar or *ngár*, thy ..	*ngar·at*, your		my son.
ar or *ár*, his	*ar·at*, their		
l'ar or *l'ár*, —— 's ..	*l'ar·at*, ——s'		

IV.

dai, my	*mē·tat*, our	Ex.:	*dai ik-yá·te-*,
ngai, thy..	*ē·tat*, your		my wife.
ai, his	*ó·ntat*, their		*ó·ntat pail-*,
l'ai, ——'s	*l'ó·ntat*, ——s'		their wives.

V.

ad, my	*mē·tat*, our	Ex.:	*ad ik-yá·te-*,
ang, thy	*ē·tat*, your		my husband.
á, his	*ó·ntat*, their		*ē·tat bŭ·la-*,
l'á, ——'s	*l'ó·ntat*, ——s'		your husbands.

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VI.

ad-en, my	*am-et*, our	Ex.:	*ad-en tó·bare*,
ang-en, thy	*ang-et*, your		my elder brother.
á-en, his	*á-et*, their		*ang-et tó·bare-pail-*,
l'á-en, ——'s	*l'á-et*, ——s'		your elder sisters.

VII.

dōt, my	*mō·tot*, our	Ex.:	*dōt chá·tnga-*,
ngōt, thy	*ngō·tot*, your		my adopted son.
ōt, his	*ō·tot*, their		
l'ōt, ——'s	*l'ō·tot*, ——s'		

VIII.

deb, my	*meb·et*, our	Ex:	*deb adea·ire*,
ngeb, thy	*ngeb·et*, your		my step-son.
eb, his	*eb·et*, their		
l'eb, ——'s	*l'eb·et*, ——s'		

9. Lieutenant R. C. Temple, in his Notes on my translation of the Lord's Prayer into *.bō·jig-ngī·ji-* quotes some of the remarks made by Dr. Caldwell on the Australian languages, which he considers can with perfect truth be applied to the Andamanese dialects. The grammatical structure exhibits a general agreement with the languages of the Scythian group; in both we find the use of postpositions instead of prepositions; they also agree in the formation of inceptive, causative, and reflective verbs by the addition of certain particles to the root, as well as generally in the agglutinative structure of words and their position in a sentence.

10. In the same work, six sentences in *.bō·jig-ngī·ji-* and *.bō·jig-yá·b-*,[1] such as would occur in daily conversation, are given as examples to illustrate the diversity of speech in two adjacent tribes. Only three out of some thirty words are there

[1] Or, in the language of that district, *.pū·chik-wár-*. Both *yáb-* in South Andaman, and *wár-* in South of Middle Andaman, signify "language." As will shortly be explained under "Mythology," the belief held by all, or the majority of the tribes of Great Andaman, is that the *.bō·jig-yá·b-* is the original language spoken by their remote ancestors, and from which the various other existing dialects have sprung. The word *bō·jig* is used in a special sense to denote "our," or "our style of." Ex.: *.bō·jig-ngī·ji-* (the South Andaman tribe's name for itself), literally, *our* friends; *.bō·jig-yá·b-* (their name for the tribe on their northern border), literally, *our* language; *mij·a ngen ká·to bō·jig ká·rama má·nre?* Who gave you that *bō·jig* (*i.e.*, our style of) bow? [As shown in Appendix B, item 1, this term is used to distinguish the description used by the five tribes occupying Middle and South Andaman and the Archipelago, from the bows of the *yē·rewa-* (*i.e.*, the three North Andaman tribes), and the *jār·awa-*.]

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shown to be the same in both languages, while they differ in *every inflection*, from which fact it will readily be understood that, apart from the great difficulties of inter-communication, the task of acquiring a knowledge of the dialects of the remaining eight tribes must be one involving considerable sacrifice of time and labour, such as, I fear, it is hopeless to expect any government officer, unless specially deputed for the work, will be able to accomplish during his term of service.

11. Before concluding this part of my subject I will add an extract from a letter received in August, 1881, from my friend and fellow-worker in this branch of my studies, Lieutenant R. C. Temple (cantonment magistrate at Ambála), which he authorises me to publish as embodying his opinion after a careful study of the vocabularies and other data which I have collected and forwarded to him: "The Andaman languages are one group; they are like (*i.e.*, connected with) no other group; they have no affinities by which we might infer their connection with any other known group. The word-construction (the etymology of the old grammarians) is two-fold, *i.e.*, they have affixes and prefixes to the root of a *grammatical* nature. The general principle of word-construction is agglutination pure and simple. In adding their affixes they follow the principles of the ordinary agglutinative tongues; in adding their prefixes they follow the well defined principles of the South African tongues. Hitherto, as far as I know, the two principles in full play have never been found together in any other language. Languages which are found to follow the one have the other in only a rudimentary form present in them. In Andamanese both are fully developed, so much so as to interfere with each other's grammatical functions. The collocation of the words[1] (or 'syntax,' to follow the old nomenclature) is that of the agglutinative languages purely. The presence of the peculiar prefixes does not interfere with this; the only way in which they affect the syntax is to render the frequent use possible of long compounds almost polysynthetic in their nature, or, to put it another way, of long compounds which are sentences in themselves, but the construction of these words is not synthetic but agglutinative, and they are *as words* either compound nouns or verbs taking their place in the sentence, and having the same relation to the other words in it as they would were they to be introduced into a sentence in any other agglutinative language. There are of course many peculiarities of grammar in the Andamanese group, and even in each member of the group, but these are only

[1] For an example of this the reader is referred to "Wood's statement," which will be found in Appendix F.

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such as are incidental to the grammar of the other languages, and do not affect its general tenor. I consider, therefore, that the Andamanese languages belong to the agglutinative stage of development, and are distinguished from other groups by the presence in full development of the principle of prefixed and affixed grammatical additions to the roots of words."

12. As it is my intention to arrange and publish at an early date the results of my study of the various Andamanese dialects, I will not detain the reader with any further remarks on the subject. I have the less scruple in here dealing cursorily with this important point, as I have been so fortunate as to interest no less an authority than Mr. A. J. Ellis, F.R.S., who—after examining my vocabulary, containing probably about 6,000 words,[1] with examples of their use, together with a copious treatise on the grammar prepared by Lieutenant Temple from my notes[2]—incorporated a valuable paper on the South Andamanese language in his annual presidential address, which was delivered before the Philological Society on the 19th May, 1882.[3]

Adoption.—1. I have already pointed out several instances in which we find, on closer acquaintance with the race, that mistaken views have been entertained, and that both astonishment and merriment were evoked from the aborigines by the narration of certain of the habits and customs attributed to them, especially in connection with their social and marital relations.

2. It is generally admitted that one of the surest tests of a man's character may be found in the treatment women meet with at his hands; judged by this standard these savages are qualified to teach a valuable lesson to many of the fellow-countrymen of those who have hastily set them down as "an anomalous race of the most degraded description."

3. In a previous section I have mentioned that self-respect and modesty characterise their intercourse with one another, and

[1] And yet we find it stated by Figuier that "language is extremely limited among them;" and by Surgeon-Major Hodder that it "consists of a few words, and these sound harsh and explosive, and are principally monosyllables;" but it will be sufficient to refer to Mr. Ellis's interesting digest of the Andaman MSS. above mentioned, and to *West*'s statement (Appendix F), to disprove the assertions of these writers.

[2] I would take this opportunity to express my acknowledgments of the great assistance afforded me by Mr. Temple in my philological researches. The result of his study of my vocabulary and notes on the Andamanese languages during a little over two years, is comprised in a large number of MSS. on the Grammar (above referred to) which, from lack of leisure, he has been compelled reluctantly to return to me for completion.

[3] A reprint of which instructive report is, with the kind permission of the author, appended to this monograph.

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APPENDIX F(*a*).

PHILOLOGICAL HARP.[1]

	Denoting	Near.	Remote.	Interrogative.	Relative.	Correlative.
		This, *ü·cha-*	That, *ö·lla-*	Who {*mij·a-* / *mij·ola*} ... ... Which, *tenchá·-*	Who / Which (In construction *yá·te-*) } *á·te-*	That same, *öl-bé·dig*
1	Time	Now, *á·chitik*	Then, *dchi·baiya*[4] ... Then (indef. past), *dchin·baiya*	When, *tain-*	When, *á·na-* ... .. At such time as, *klan-érü-balik*	Then, *ñgá* At the same time, *kich·-ikan*
2	Place	Here {*kd·re-* / *kd·rin-* / *kd·min-* / *kam-* / *kil-*} ...	There {*kd·to-*, *t'tan-* / *ü·chumen-*[5] / *ü·chum*[5]}	Where, *tän-*	Wherever, *mi·n-ya* ...	There, *öl-bé·dig-ya*
3		Hither, *kach-*	Thither, *kd·tik-*	Whither, *tekarichá·-* ...	Whither, *min len* ...	Thither, *ig*
4		Hence {*ü·chik-*[3] / *kd·rin-tek* / *kd·rik-*[3]} ...	Thence {*kd·to-tek* / *ü·chumek*} ...	Whence {*tekarichá·-tek* / *mich·ima-tek*}	Whence, *min tek*... ...	Thence *öl-bé·dig tek*
5	Manner	Thus, *klan-á·ri-* ...	In that way, *ekd·ya-* ...	How, *kichikachá·-* ...	As, *ignü·rum-*	So, *ehá-*
6	Likeness	Like this, *ü·cha-nai·kan*	Like that {*öl-nai·kan* / *kd·to-nai·kan*}	Like what, *kich·ika-* ...	Like which {*kdü·ba-* / *kich·ikan-*}	Like the same {*ü·chuba-* / *kich·ikan-* / *kich·ikan-nai·kan*}
7	Quantity	This much or so much {*klan-nai·-* / *kl·an-* / *kat·*}	That much, *ü·chutü·n-* ...	How much, *täntü·n-* ...	As much[6]	So much[6]
8	Number	This many, *klanchai·a-*...	That many, *ü·chichátü·n-*	How many {*kich·ikan-tün-* / *kichi·k-*}	As many[6]	So many[6]

[1] This scheme is taken from Forbes's well-known Hindustani Grammar (p. 68).
[2] Probably abbreviated from *ü·cha tek* (lit., this from).
[3] Probably abbreviated from *kd·re tek* (lit., here from).
[4] In reference to a past period.
[5] Generally used in an indefinite sense, signifying "thereabout"; also when pointing towards an object partly hidden and not easily discernible.
[6] Hitherto unascertainable.

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APPENDIX G.

THE SEVEN FORMS OF THE POSSESSIVE PRONOUNS IN RELATION TO PARTS OF THE BODY (HUMAN AND ANIMAL).

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I.

dōt	..	*my* ..	chē·ta-, *head*; mūn-, *brain*; yâ-, *occiput*; kâ·kà-, *scalp*; lō·ngota-, *neck*; là·pta-, *nape*; chāl·ma-, *chest*; â·wa-, *lung*; nē-, *prostate gland*; tū·lēpo-, *phlegm*; kûg-, *heart* (*the seat of the affections and passions*), *the bosom*; kū·ktà-ban·a-, *heart* (*the organ*).
ngōt	..	*thy* ..	
ōt ..	..	*his* ..	
l'ōt..	..	—'*s* ..	
mō·tot	..	*our* ..	
ngō·tot	..	*your*..	
ō·tot	..	*their*	
l'ō·tot	..	—*s*' ..	

Ex.—ōt chē·ta bō·dia-.. *His head is large.*
His head large.

II.

dōng	..	*my* ..	kō·ro-, *hand, or finger*; kō·ro-mū·gu-châl-, *large* (*lit., middle*) *finger*; ī·ti-pī·l-, *little finger*; kō·ro-dō·ga-, *thumb*; el·ma-, *palm of hand*, also *sole of foot*; tō·go-, *wrist*; kū·tur-, *knuckle*; bō·do-, *nail of finger*, or *toe*; pâg-, *foot*; rō·koma-, *toe*; tū·chab-, *large toe*; ī·lam-, *small toe*; gū·chul-, *heel*; târ-, *ankle*; châg-, *kidney*; tâ·banga-, *small intestine*; tâ·ga-, *peritoneum*.
ngōng	..	*thy* ..	
ōng..	..	*his* ..	
l'ōng	..	—'*s* ..	
mòi·ot	..	*our* ..	
ngòi·ot	..	*your*	
òi·ot-	..	*their*	
l'òi·ot	..	—*s*' ..	

Ex.—dōng kō·ro ngōng tek kē·tia-. *My hand is smaller than thine.*
my hand thy from (*than*) *small.*

III.

dâ·kà	..	*my* ..	bang-, *mouth*; dē·liya-, *palate* (*of mouth*); â·dal-, *chin*; pai-, *lip*; pai·la-pīd-, *moustache*; ô·rma-, *throat*; ē·tel-, *tongue*; del·ta-, *gullet*; ô·rma-bā-, *windpipe*; ē·kib-, *jaw-bone*; ī·kib-pīd-, *beard*; ted·imo-, *uvula*; gō·dla-, *collar-bone*; châ·ga-, *side*; tū·bal-, *saliva*; chai·ud-, *breath*.
ngâ·kà		*thy* ..	
â·kà	..	*his* ..	
l'â·kà	..	—'*s* ..	
mak·at	..	*our* ..	
ngak·at	..	*your*	
ak·at	..	*their*	
l'ak·at	..	—*s*' ..	

Ex.—kà·to .bòi·goli l'àrdū·ru l'ak·at ē·kib-pīd là·panga-.
There European all their beard long.
All those Europeans have long beards.

IV.

dab	.. ..	*my* ..	chàu-, *body*; gū·dur- *and* làn-, *back*; gō·rob-, *spine*; pō·dikma-, *shoulder-blade*; .pai·cha-, *thigh* (*also lap*); pē·ke-, *groin*; châ·lta-, *shin*; châ·lta-dam·a-, *calf of leg*; kō·pa-, *elbow*; kō·pa-dam·a-, *fleshy part of fore-arm*; kū·rupi-dam·a-, *fleshy part of upper arm*; lō-, *knee*; â·pita-, *hough*; pà·retâ-, *rib*; â·pa-châu-, *belly* (*abdominal walls*); ēr-, *navel*; ū·pta-, *stomach proper*; jō·do-, *entrails, bowels*; jī·ri-,[1] *supra-renal fat and omentum*; mūg-, *liver*; pī·lma-, *spleen*; ī·jnga-, *uterus*; â·wa-, *arm-pit*; yī·lnga-, *tendon Achilles*; nē·ma-, *gall-bladder*.
ngab	.. ..	*thy* ..	
ab	.. ..	*his* ..	
l'ab	.. ..	—'*s* ..	
mat	.. ..	*our* ..	
ngat	.. ..	*your*	
at	.. ..	*their*..	
l'at	.. ..	—*s*' ..	

[1] For a description of the *reg-jī ri-gū·mul-*, *vide* Part II, "Initiatory Ceremonies," paragraphs 15–17.

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V.

dig (*or* di) ..	*my* ..	dal-[1] *or* dòl-[1] *eye*; dal ár pīd-,[1] *or* dòl ár pīd-,[1] *eye-lash*; dal ôt ĕd-,[1] *or* dòl ôt ĕd-,[1] *eyelid*; pū'nyur-, *eyebrow*; mū'gu-, *face* (*also forehead*); pū'ku, *ear*; chô'ronga-, *nose*; tī'mar-, *temple*; ăb-, *cheek*; ăb-pīd-, *whiskers*; tô'go-, *shoulder*; tūg-, *tooth*; gŭd-, *arm*; kū'rupi-, *upper arm*; kô'pa-, *fore-arm*; gô'ra-, *biceps*; kăm-, *breast*; kăm l'ôt chĕ'ta-, *nipple of breast*; dĕ'riya-, *gum*; t'ī-, *tear*.
ngig (*or* ngi) ..	*thy* ..	
ig (*or* i) ..	*his* ..	
l'ig (*or* l'i) ..	—'s ..	
mit'ig (*or* mit'i)	*our* ..	
ngit'ig (*or* ngit'i)	*your*	
it'ig (*or* it'i) ..	*their*	
l'it'ig (*or* l'it'i)	—s' ..	

Ex.—ōl ab-gô'ra dō'gada, ig gô'ra igbā'di! *He is very strong; see his biceps!*
He strong very, his biceps see!

VI.

dar	*my* ..	chăg-, *leg*; chô'rog-, *hip*; ĕ'te-, *loin*; măl'wit-, *large intestine*; kòl'am-, *mesentery*; gū'dwin-, *os coccygis*; ū'lu-, *urine*; ū'lu l'ĭa ĕr-, *bladder* (ĕr = *abode*); ô'ta-, *testicle*; tô-, ô'no-, *and* dam'a-, *buttocks*; mū'ga-, *rectum*; tū'mur-, *anus*.
ngar	*thy* ..	
ar	*his* ..	
l'ar	—'s ..	
mar'at ..	*our* ..	
ngar'at ..	*your*	
ar'at	*their*	
l'ar'at	—s' ..	

Ex.—mar'at chăg-, *our legs*.

VII.

dô'to	*my* ..	kī'nab-, *waist*.
ngô'to ..	*thy, your*	This appears to be the only part of the body with which this form is used.
ô'to ..	*his, their*	
l'ô'to ..	—'s, —s' ..	
mô'to	*our* ..	

N.B.—In the case of the following words, the possessive adjective peculiar to the part referred to is taken:—pīd, *hair*; ĕd-, *skin*; tă-, *bone*; tī-, *blood*; mū'rudi-, *go*; gū'mar, *sweat*; yī'inga-, *vein, muscle*; wain'ya-, *cuticle*; mūn-, *pus*; dĕ'kin-, *pulse*.

Ex.—mô'tot pīd-, *the hair of our heads*;
ngak'at ĕd-, *the skin of your lips*;
dig ta-, *the bone of my arm*;
ngar tī-, *the blood of thy leg*;
&c.;

i.e., the above would be understood to represent mô'tot chĕ'ta pīd-; ngak'at pai ĕd-; dig gud tă-; ngar chăg tī-.

[1] These words generally take the abbreviated form, *di*, *ngi*, &c.

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All the papers mentioned above have been placed in my hands for the purpose of drawing up this report, and Mr. Man has also given me much personal instruction and looked over the whole of what I have written to guard against any error of fact or language. I have examined the grammar drawn up with such care and acuteness by Mr. Temple, and the vocabulary of Mr. Man, and I shall endeavour to give an account of the results at which they have arrived.

The following, written by Mr. Temple in July, 1881, on finally returning the MSS. to Mr. Man, sums up his opinion of the nature of the South and other Andaman languages:

"The Andaman languages are one group. They are like, that is, connected with no other group. They have no affinities by which we might infer their connexion with any other known group. The word-construction (the 'etymology' of the old grammarians) is two-fold, that is, they have affixes[1] and prefixes to the root, of a *grammatical* nature. The general principle of word-construction is agglutination pure and simple. In adding their affixes, they follow the principles of the ordinary agglutinative tongues. In adding their prefixes, they follow the well-defined principles of the South African tongues. Hitherto, as far as I know, the two principles in full play have never been found together in any other language. Languages which are found to follow the one have the other in only a rudimentary form present in them. In Andamanese both are fully developed, so much so as to interfere with each other's grammatical functions. The collocation of words (or 'syntax' to follow the old nomenclature) is that of the agglutinative languages purely. The presence of the peculiar prefixes does not interfere with this.

[1] Mr. Temple, following the usual unetymological definition given in dictionaries, here uses *affix* in place of *suffix*. In what follows I shall adopt the practice of Prof. S. S. Haldeman in his "Affixes in their origin and application," Philadelphia, 1865, p. 27. "*Affixes* are additions to roots, stems, and words, serving to modify their meaning and use. They are two kinds, *prefixes*, those at the beginning, and *suffixes*, those at the end of the word bases to which they are affixed. Several affixes occur in long words like *in-con-pre-hen-s-ib-il-it-y*, which has three prefixes and five suffixes." Affixes also include *infixes* (or, as Prof. Haldeman calls them, *interfixes*), where the modifying letter or syllable is introduced into the middle of the base, as in the Semitic and other languages.

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193 The only way in which they affect the syntax is to render possible the frequent use of long compounds almost polysynthetic in their nature, or, to put it in another way, of long compounds which are sentences in themselves. But the construction of these words is not synthetic, but agglutinative. They are, *as words*, either compound nouns or verbs, taking their place in the sentence and having the same relation to the other words in it, as they would were they to be introduced into a sentence in any other agglutinative language. There are, of course, many peculiarities of grammar in the Andaman group, and even in each member of the group, but these are only such as are incidental to the grammar of other languages, and do not affect its general tenor. I consider, therefore, that the Andaman languages belong to the agglutinative stage of development, and are distinguished from other groups by the presence in full development of the principle of prefixed and affixed grammatical additions to the roots of words."

The South Andaman language, called by the natives *bō·jig-ngī·ji-da*,[1] consists in the first place of a series of base forms, which Mr. Temple reduces to roots. These forms may answer to any part of speech, and in particular to what we call substantives, adjectives or verbs. These forms do not vary in construction, and are not subject to inflexion proper. Hence there is nothing resembling the grammatical gender, declension or conjugation of Aryan languages; but the functions of such Aryan forms are discharged by prefixes, postpositions, and suffixes. It is only in the pronouns and pronominal adjectives that there is anything which simulates declension. And it is only by the use of the prefixes that anything like concord can be established.

The Andamanese have of course words which imply sex,

[1] The word *bō·jig* appears to mean our-make-of, according to our habits. Mr. Man only knows it in the names of the tribes *bō·jig-nəī·ji-* and *bō·jig-yá·b-*, our-make-of friends, our make of speech, and in such expressions as *bō-jig ká·rama-* our make of bows to shoot with, *bō·jig dá·kar-* our make of buckets *bō·jig bū·j-* our make of cooking-pots etc. The *.bō·jig-yé·bda* inhabit the Southern portion of Middle Andaman, and most closely resemble the South Andamanese in speech.

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but they are in general quite unrelated forms; thus: *ȧbū·lada* man *ȧpai·lda* woman; *ȧkȧkȧ·dakada* boy, *aryō·ngida* girl; *ȧrō·dingada* father, *ȧbē·tingada* mother. 'Male' and 'female' are represented even for animals by the above words for 'man' and 'woman,' without the affixes, which are usually omitted in composition,[1] as *bū·la, pail*, and when the animals are young by the names *abwȧ·rada* bachelor, or *abjad·ijō·gda* spinster, rejecting the affixes as *wȧ·ra, jad·ijō·g*, see letter to *Jam·bu*, p. 63, sentences 15 and 16. Even in the Aryan languages 'gender,' the Latin 'genus,' means only a 'kind,' and as it so happened that the kind with one termination included males, with another females, and with a third sexless things, the time-honoured names masculine, feminine and neuter arose. But the classification thus formed has, properly speaking, nothing to do with sex, as may be seen at once from sentinel being feminine in French (*la sentinelle*) and woman neuter in German (*das Weib*). We may see from the discussions in Grimm's grammar how difficult, or rather impossible, it is to recover the feeling which led to that grouping in German, and the same difficulty is felt in other languages. The Andamanese grouping which takes the place of gender is, on the contrary, clear enough in the main. The Andamanese consider, first, objects generally, including everything thinkable. Then these are divided into animate and inanimate. Of course the vegetable kingdom is included in the latter. The animate objects are again divided into human and non-human. Of the human objects there is a sevenfold division as to the part of the body referred to, and this division is curiously extended to the inanimate objects which affect or are considered in relation to certain parts of the body. These group distinctions are pointed out by prefixes, and by the form assumed by the pronominal adjectives. So natural and rooted are these distinctions in the minds of the Andamanese that any use of a wrong prefix or wrong possessive form occasions unintelligibility or surprise or raises a laugh, just as when we use

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[1] This expression includes both prefix and suffix, see foot-note, p. 51. The suffix *-da* is occasionally retained at the end of clauses, p. 54, l. 15.

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193 false concords in European languages. I shall give examples on p. 57, which have been drawn up for me by Mr. Man. These prefixes are added to what in our translations become substantives, adjectives, and verbs, and which for purposes of general intelligibility to an Aryan audience had better be so designated. But we require new terms and an entirely new set of grammatical conceptions which shall not bend an agglutinative language to our inflexional translation. With this warning, that they are radically incorrect, I shall freely use inflexional terms, as Mr. Temple does throughout his grammar, meaning merely that the language uses such and such forms to express what in other languages are distinguished by the corresponding inflexional terms, which really do not apply to this.

Substantives, adjectives, and adverbs, generally end in *-da*, which is usually dropped before postpositions and in construction; hence when I write a hyphen at the end of a word, I shall mean that in its full form it has *-da*. Subs. and adj. also occasionally end in *-re* for human objects, and this *-re* is not dropped before postpositions. This same suffix *-re* is also extensively used in verbs, for our past tense active, or past participle passive. A common termination is also *-la*, which as well as *-re* implies human, and *-ola*, which is also honorific. What answers to our verbal substantives denoting either actor or action, is expressed by the suffix *-nga* added to verbal bases, both active and passive. What corresponds to the Aryan declension is carried out entirely by postpositions, as in fact it might be in English by prepositions, if we had a preposition to point out the accusative as in Spanish. In Andamanese these postpositions are generally *ĭa* of, or more usually *lĭa* of (where the *l*, as very frequently, is merely a euphonic prefix to vowels); *len*, to, in (but *len* also frequently marks out the object); *lat* to, towards; *tek* from and by; *la* by means of (instrument).

The plural is expressed by the addition of *lō·ng-kā·lak*[1] to the singular, when the distinction is considered necessary,

[1] Here *lōng* is probably 'their,' 4th person, see Cl. 5, p. 59. *kā·lak* is apparently no longer found separately.

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which is not often, as the plural is left to be implied by the context, or is indicated by a prefix. Abstract subst. are formed from adj. by adding *yō·ma-* quality, or property, as *lâ·pangada* long, *lâ·panga-yō·mada* length. Negative subst. are formed by adding *ba*, an abbreviation for *yā·ba*, as *ablī·gada* child, *ablī·gaba* not a child, but a boy or girl.

Active verbs use the suffixes *-ke* for our gerundial form of infinitive,[1] for our pres. part., pres. ind., and occasionally future; *-re* for past time, *-ka* imperfect, *-ngabo* for future, *-nga* for verbal subst., actor and action; with numerous auxiliaries answering to our 'may, might, shall, should, will, would.' Passive verbs use *-nga* for the gerundial infinitive, the future, and verbal substantive, *-ngaba* for pres. and imperf. indic., *-ngata* for perf. and *entô·ba—ngata* pluperf., and *-re* for past participle.[2] Certain verbs distinguish the subject and others the object, as human and non-human, by change of prefix, but no rule can be given as to when a verb does one or the

[1] In his glossary Mr. Man uses the form in *-ke* (just as we say gerundially 'to exist') to shew that he means a verbal form. He says that if you ask an Andamanese the name of any action which you shew him, he will give you the form in *-ke*. But it remains to be established that this corresponds to our gerundial infinitive, at least I have not detected it in any example which Mr. Man has furnished, nor could he recall one. In Latin dictionaries *audio*, *amo*, are Englished 'to hear, to love,' which they certainly do not mean. But as it is usual to give Latin verbs in this form, so it may be usual to give Andamanese verbs in the form in *-ke*, which would be like using *audit*, *amat* in Latin. Our gerundial or supine infinitive answers to the Latin *ad audiendum*, *auditum*. Dr. Morris prefers calling it the "dative infinitive" (Hist. Outlines of Engl. Accidence, 1872, p. 177). It is frequently used for the pure infinitive in English. The pure infinitive is properly only a verbal subst., and most nearly corresponds to one of the senses of the Andamanese form with the suffix *-nga*, but in point of fact there is nothing in Andamanese identical with the Aryan infinitive.

[2] Mr. Man 'conjugates' a verb thus, using the inflexional names. I translate the suffixes *-ke* do, does, *-ka* -ing -was, *-re* did, etc., as the nearest inflexional representatives, but they do not give the true feeling of the original, to which we have nothing which corresponds in English.

ACTIVE. Inf. *mâ·mi-ke* sleep-to. Pres. *dōl mâ·mi-ke* I sleep-do. Imperf. *dōl mâ·mi-ka* I sleep-ing-was. Perf. *dōl mâ·mi-re* I sleep-did (I slept). Pluperf. *dōl entô·ba mâ·mi-re* I already sleep-did. Fut. *dōl mâ·mi-ngabo* I sleep-will. Imperative *dō mâ·mi-ke* me sleep-let, *mâ·mi sleep!*, *ō mâ·mi-ke* him sleep-let, *mō·cho mâ·mi-ke* us sleep-let. Optative *dōl mâ·mi-nga tō·guk* I sleep-(verbal subs.) might. Continuative participle, *mâ·mi-nga bē·dig* sleep-(verbal subs.) while = while sleeping.

PASSIVE. Inf. *kō·p-nga* scoop(ed)-to-be. Pres. *kâ·rama dō·l-la kō·p-ngaba* bow me-by scooped-is-being. Imperf. *kâ·rama dō·l-la âchī·baiya kō·p-ngaba* bow me-by then scooped-was-being. Perf. *kâ·rama dō·l-la kō·p-ngata* bow me-by scooped-has-been. Pluperf. *kâ·rama dō·l-la entô·ba kō·p-ngata* bow me-by already scooped-had-been. Fut. *kâ·rama dō·l-la kō·p-nga* bow me-by scooped-will-be.

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193 other, so that this is a mere matter of practice. There are also reflective verbs formed by pronouns.

The greatest peculiarity of the language is the treatment of the personal and possessive pronoun. All the pronouns are sexless, but the forms used for the so-called dative seem to vary with the group. The normal form is that for the third person, 'he, she, it,' for which I will use 'it' only for brevity, and 'they' for the plural. We have then sing. *ō* it (subject), *ĭa* of it, *en, ūl, at, ik, eb* to it, in different forms, *en* it (object), and in it: pl. *òl·òichik* they, *ó·nta* of them, *el, ū·lat, at·at, ó·ntat, ō·llet, eb·et* to them, in different forms, *et* them, *ō·llet* in them. These relations may also be expressed by the postpositions answering to case. Then for the first person *d-* sing. and *m-* plur., and for the second *ng-* sing. and plur., are prefixed to these forms; as *ōl* it, *dōi* I, *ngōl* thou, *mòl·òichik* we, *ngòl·òichik* you. There is also what Mr. Temple calls a "fourth person," obtained by prefixing *l* to those forms of the third person, which are not the subject of the sentence, and these give common postpositional forms, as *lĭ·a* of a or the (or English possessive *'s*), *len* to or in a or the, and also the object of a verb, *lat, leb* to a or the.

These preliminary explanations will serve to make intelligible the following examples which have been furnished by Mr. Man, and will shew the structure of the language better than a long series of grammatical explanations. Observe that in all these examples a hyphen at the end of a word means that the suffix *-da* (applied to all things) may be added, but that it is omitted in construction, and heard only in isolated words or at the end of a clause. The hyphens between parts of a word separate the prefix, the suffix, the postposition and the parts of which the word is compounded, and are used merely for the purpose of assisting the unaccustomed reader, generally they should all be written together in one word without hyphens, just as in German *ereifern* and not *er-eifer-n*, though the latter shews the approximate composition.

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Prefixes Illustrated.

Cited as No. 1, 2, *etc.*

No. 1 *bē·ri-nga* good (animate but non-human, or inanimate).
No. 2. *jā·bag-* bad (ditto).
No. 3. *a-bē·ri-nga-* good (human).
No. 4. *ab-jā·bag-* bad (ditto).
No. 5. *ad-bē·ri-nga-* well, that is, not sick (animate).
No. 6. *ad-jā·bag-* ill, that is, not well (ditto).
No. 7. *ūn-bē·ri-nga-* clever (that is hand-good, *ūn* referring to *ōng* its, applied to *kō·ro-* hand, see Cl. 5, p. 59).
No. 8. *ūn-jā·bag-* stupid (that is, hand-bad, ditto).
No. 9. *ig-bē·ri-nga-* sharp-sighted (that is, eye-good, *ig* its, being applied to *dal-* eye, see Cl. 4, p. 58).
No. 10. *ig-jā·bag-* dull-sighted (that is, eye-bad, ditto).
No. 11. *á·kà-bē·ri-nga* nice-tasted (that is, mouth-good, *á·kà* its, applied to *bang-* mouth, *dē·li-ya-* palate, see Cl. 3, p. 58).
No. 12. *ūn-tig-bē·ri-nga-* good "all round" (that is, *ūn* hand and *ig* eye, good, *t* being euphonic).
No. 13. *ūn-tig-jā·bag-* a "duffer" (that is, hand and eye bad).
No. 14. *ōt-bē·ri-nga-* virtuous (that is, head and heart good, *ōt* its, applied to *chē·ta-* head and *kūg-* heart, see Cl. 6, p. 59).
No. 15. *ōt-jā·bag-* vice, evil, vicious (that is, head and heart bad).
No. 1–15. Example: *á·rtám dō·ra ab-jā·bag l'edā·re, dōna á·chitik á-bē·ri-nga* (or *á-bē·ri-nga-ke*). Free translation: Dō·ra was formerly a bad man, but now he is a good man. [Analytical translation: *á·rtám* formerly, *dō·ra* name of man, *ab-jā·bag* (human)-bad, *l'edā·re* exist-did. *dō·na* but, *á·chitik* now, *á-bē·ri-nga-* (human)-good [or *á-bē·ri-nga-ke* (human)-good-is].] The 'is' generally unexpressed, in *l'edā·re* the *l'* is the common euphonic prefix, *edā·* v. exist, *-re* past time; which may be expressed as 'exist-did,' the verb being always put in the infinitive (properly unlimited, undefined) form, and the suffix *-re* being expressed by 'did,' as *-ke* may be by 'does,' etc., as the simplest way of expressing present and past time, see the conjugation of the verb in note 2, p. 55; the simple copula is never expressed, but in the second form *ábē·ringa* is treated as a verb, and *ke* being added makes it present, so that there is an apparent expression of the copula. Mr. Man believes the termination *-da* as applied to anything which exists, to be derived from the partially obsolete v. *edā·* exist.
No. 16. *ūn-lá·ma-* one who misses striking an object with *hand* or *foot*, see Nos. 7 and 8 above.
No. 17. *ig-lá·ma-* one who fails to *see* or *find* an object such as honey, a lost article, etc., see Nos. 9 and 10 above.
No. 18. *ōt-lá·ma-* one who is wanting in *head*, that is, *sense*, see Nos. 14 and 15 above.
No. 19. *ab-lá·ma-* one who is a "duffer" at getting turtles after they are speared, that is, by diving and seizing them, where *ab* his refers to *chán* body, see Cl. 1, below.
No. 20. *ó·ko-lá·ma-* applied to a weapon which fails to penetrate the object struck through the fault of the striker.
No. 21. *á·kà-lá·ma-* who uses a wrong word to express his meaning (*á·ka* its, being applied to *bang* mouth, and *teg·íli* voice, see Cl. 3, p. 58).

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This will suffice to show the curious action of the South Andaman prefixes, which it will be seen presently refer especially to the different forms of the possessive pronoun when applied to different parts of the human body. The following table was drawn up by Mr. Man, and has only been slightly rearranged.

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193 The forms of possessive pronouns are arranged according to the alphabetic order of the word signifying *his, her,* or *its,* singular and plural, from which the forms for the first, second, and so-called fourth person, can be deduced by prefixing *d, ng, l'* for the singular *my, thy,—'s,* and *m, ng, l'* for the plural *our, your,—s'.*

THE SEVEN FORMS OF THE POSSESSIVE PRONOUNS IN RELATION TO PARTS OF THE HUMAN BODY.

(*Cited as Cl.* 1, 2, *etc.*)

CLASS 1. Sing. *ab*, pl. *at*.

chàu- body, *gū·ăur-* or *làn-* back, *gō·rob-* spine, *pai·cha-* thigh, lap, *chā·lta-* shin, *chā·lta dam·a-* shin-(fleshy part), calf, *pē·ke-* groin, *kō·pa-* elbow, *kō·pa-dama-* fore arm-(fleshy part), *kū·rupi-ăam·a-* upper arm-(fleshy part), *lō-* knee, *ă·pita-* hollow of knee, *pā·retā-* rib, *ĕr-* navel, *ă·pa-chàu-* belly, abdominal walls, *ū·pta-* stomach proper, *jō·do-* entrails, bowels, *mūg-* liver, *pī·lma-* spleen, *nē·ma-* gall-bladder, *ī·j-nga-* womb, *jī·ri-* supra-renal fat and omentum, *ā·wa-* armpit, *pō·dik-ma-* shoulder-blade, *yī·l-nga-* tendon of Achilles.

CLASS 2. Sing. *ar*, pl. *ar·at*.

chăg- leg, *chō·rog-* hip, *ĕ·te-* loin, *gūd-win-* os coccygis, *mū·ga-* rectum, *tū·mur-* anus. *ū·lu-* urine, *ū·lu-lī·a-ĕ·r-* bladder (urine-of-abode), *kōl·am* mesentery, *măl·wit-* large intestine, *ō·ta-* testicle, *tō-*, *ō·no-*, or *dam·a-* buttocks. EXAMPLE: *med·a* (or *mōl·ōichik*) *jār·awa l'ar·at chā-glen ablū·re*, we saw the legs of the *jār·awa*. [*med·a* we, a contracted form frequently used instead of the regular *mōl·ōichik*. *jār·awa* the South Andaman name for a tribe inhabiting Little Andaman, and having settlements in South Andaman, where they are much feared by the natives. *l'ar·at* (*l* euphonic) their, agreeing with *chăg* legs, which is made plural by the preceding plural form *l'ar·at*. *len* marks the object on to which the action passes. *ab-lū·re* (human)-see-did, the 'human' *ab* 'agrees' with the 'human' subject 'we.']

CLASS 3. Sing. *ā·kà*, pl. *ak·at*.

bang- mouth, *dē·li-ya-* palate, *ā·dal-* chin, *pai-* lip, *pai·-la-pī·d-* moustache, that is, lip-(*la* euphonic)-hair, *ē·tel-* tongue, *del·ta-* gullet, *ō·rma-* throat, *ō·rma-bā* wind-pipe, *i.e.* throat-small, *ted·imo-* uvula, *ē·kib-* jaw-bone, *ē·kib-pī·d-* beard, that is, jaw-bone-hair, *gō·d-la-* collar-bone, *chā·ga-* side, *tū·bai-* saliva, *chai·ad-* breath.

CLASS 4. Sing. *ig*, pl. *it·ig*, contracted to *ī*, *it·i* with the words marked *.

**dal-* **dōl-* eye, **dal·-ār-pī·d-* and **dōl·-ār-pī·d-* eyelash, that is, eye-its-hair, **dal·-ōt-ē·d-* or **dōl·-ōt-ē·d-* eyelid, that is, eye-its-(*i.e.* belonging to the head)-skin, *pū·-nyur-* eyebrow, *dē·riya-* gum, *mā·ga-* face, forehead, *pū·ku-* ear, *chō·ro-nga-* nose, *dō-* cheek, *ā·b-pī·d-* whiskers, that is, cheek-hair, *tī·mar-* temple (of head), *tūg-* tooth, *tō go-* shoulder, *gūd-* arm, *kū·rupi-* upper arm, *kō·pa-* forearm, *gō·ra-* biceps of upper arm, *kām-* breast, *kām l'ōt chē·ta-* nipple of the breast, that is, breast-its-head, see *ōt* Class 6, *t'ī-* tear (of the eye).

[p. 240]

[Errata: read ô·na for chai·ad. Cp. Errata sheet, p. 256, Cat. 116 -- Analyst]

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CLASS 5. Sing. *ōng*, pl. *ōi·ot*.

kô·ro- hand or finger, *el·ma-* palm of the hand and sole of the foot, *kô·ro-mū·-guchâl-* middle finger, that is, hand-(third of five), [the fourth of five is *mū·guchâl tārō·lo*; the first is *ō·tolâ·-* and the second (general) *ārō·lo-*, but (animate) *ū·rtonāu·-*; the last but one *ô·toīi·r-tārō·lo-*; and the last *tārō·lo*; there are only two cardinal numbers *ū·ba-tū·l-one*, and *īkpô·r-* two, beyond that they can in general only tap their nose with their fingers, commencing with the little finger, or say *ārdū·ru* several, 10 to 20, *jeg·chāu-* (human) many, say 50, *jī·baba-* very many, *ū·baba-* (non-human), but *ōt-ū·baba* (lower animals) and *atū·bdba-* (human) countless, a few of the most intelligent natives, however, occasionally use words for numbers up to 7, though different speakers differ as to their precise meaning.] *ī·ti-pī·l-* little finger, *kô·-ro-dō·ga-* thumb, that is, finger-big, *tô·go-* wrist, *kū·tur-* knuckle, *bō·do-* nail of finger or toe (in this sense the *ō* of *bō·do* is inordinately lengthened, to distinguish it from *bō·do* sun, in which the *ō* is rather of medial length than long, hence we may distinguish *bō·do-*, nail, and *bō·do-* sun), *pûg-* foot, *rō·koma-* toe, *tū·chaò-* great toe, *ī·lam-* small toe, *gū·chul-* heel, *târ-* ankle, *châg-* kidney, *tâ·ga-* peritoneum, *tâ·banga-* small intestine. EXAMPLE: *dōng kô·ro ngō·ngtek kē·tia-*, my hand is smaller than thine. [*dōng* my, *kō-ro* hand, *ngō·ng-tek* thy-from (that is, thy hand-from = than thy hand, corresponding precisely to the ablative case after comparative in Latin), *kē·tia-* small in size (not in quantity, for which *bā* or *dō·gaba* not much, is used). No mark of second degree of comparison is added, as that is implied by *tek*.]

CLASS 6. Sing. *ōt*, pl. *ō·tot*.

chē·ta- head, *lō·ngota-* neck, *chāl·ma-* chest, *mûn-* brain, *yâ-* occiput, *làp·ta-* nape, *kâ·kà-* scalp, *á·wa-* lung, *tū·lēpo-* phlegm, *nē-* prostate gland, *kūg-* the seat of the affections and passions, also the bosom, the heart, *kū·ktâ-bana-* the heart itself. EXAMPLE *mō·da l'ōt chē·ta bō·diada* Moda's head is large, [*mō·da* a man's name, *l'ōt* his, *chēta* head, *bō·diada* large.]

CLASS 7. Sing. and pl. *ô·to*.

kī·nab- waist, this is apparently the only part of the body for which this pronoun is used: it also means 'narrow,' see 48, p. 68.

From this determinate use of possessive pronouns arises the custom of omitting the name of the part of the body referred to after a possessive pronoun, where it is clear what it must be. This is especially the case when the word could refer to many parts of the human body, sufficiently distinguished by the form of the possessive pronoun, as *pīd-* hair, *ēd-* skin, *tâ-* bone, *tī-* blood, *mū·rudi-* gore, *gū·mar-* sweat, *yī·lnga-* vein, muscle, *wai·nya-* cuticle, *dē·kia* pulse, *mūn-* pus. When any doubt is felt, the full phrase is used.

EXAMPLES.

(*Cited as Om.* 1, 2, *etc.*)

OMISSION 1. *mō·tot chē·ta pīd-* the hair of our heads. [*mō·tot* our, see *ōt* No. 6 above, and hence *chē·ta* heads must be taken as plural, *pīd-* hair.] This is contracted into *mō·tot pīd-*, as out of the Class 6 above, it is only the head to which *pīd-* hair applies.

OMISSION 2. *ngak·at pai ēd-* the skin

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1234 [Errata: See cat. 116, p. 256 for correction -- Analyst]

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193 of your lips [*ngak·at* your, plural in Class 3, *pai* lip must therefore be pluralised, *ĕd-* skin], might be contracted to *ngak·at ĕd-*, but this would be slightly ambiguous, as *â·dal-* chin belongs to this class.

OMISSION 3. *dig gŭp tâ-* the bone of my arm [*dig* singular of Class 4, *gŭd* arm, *tâ* bone], might be contracted, but not with much certainty, except the arm were stretched out, to *dig tâ-*.

OMISSION 4. *ngar chăg tī-* the blood of thy leg [*ngar* thy, in Class No. 2, *chăg* leg, *tī* blood], might be contracted into *ngar tī-* with considerable risk of ambiguity, unless the leg had been previously referred to, or was otherwise indicated.

539 As it is neither possible nor desirable to expand this report into a treatise on the South Andaman language, I looked about for some genuine native utterances, not translations, which might illustrate the natural speech of the country. Fortunately, Mr. Man was able to furnish me with precisely what I wanted. When he was sent officially to the Nicobar Islands, he took with him several young native Andamanese,[1] and in order to keep up their connection with their friends, and especially with their head-man, *jam·bu* (as he was always called, though that was not his real name), Mr. Man wrote letters for them at their dictation. He had to treat them quite like children for whom one writes letters, suggesting subjects, asking what they would say if they saw *jam·bu*, and so on. It was laborious work, which, however, Mr. Man did not regret, as it often furnished him with new words or phrases. These letters were then sent to the British officer in charge of the Homes at Port Blair, who did not know the language, but, from an explanation furnished, read the phonetic writing to *jam·bu*, sufficiently well to be understood, but to assist this officer Mr. Man furnished a free and an interlinear translation. I give two of these letters, which certainly, if any exist, are genuine specimens of South

[1] Their names and nicknames (in parenthesis) were *.i·ra-* (*.kŏ·ro-* hand), *.bi·da* (*.i·dal-* eye, as he had large saucer eyes), *.lŏ·ra* (Henry, his name when at the Ross orphanage), *.ŏ·i* (Tom, the name Mr. Man gave him when he first came to Viper Island), *.i·ra* (*.jŏ·do-* entrails, so called from his protuberant belly when a child). These names may be preserved as those of the unwitting originators of Andaman literature. One other name of a native should be added, although he was not taken with Mr. Man to the Nicobars, on account of illness, and indeed he died shortly after Mr. Man left. This was *.bi·a* (*.pă·g-* foot, so called from his large feet). He was the elder brother of the above-named *.lŏ·ra* (Henry). All the time that Mr. Man was in charge of the Andaman Homes, about four years, *.bi·a* worked with him. He was the most intelligent and helpful native Mr. Man met, and was his principal informant throughout. Mr. Man often told him that he would bring his name to notice, and thus redeems his promise.

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lat-ke cause-fall-does; *tô·lat* is to drop, and is here made causative by prefixing *en*, = makes us fall, see *en-ôt-je·rke* in 21.]

50. *mô·da ngôl bi·rma-chê·lewa len min ârdü·ru ngá·na yâ·te ititâ·nke yâ·ba, mòl·òichik kûkjâ·bagike.* If you don't send us by the (incoming) steamer all the things we asked for, we shall be very disappointed. [*mô·da* if. *ngôl* you. *bi·rma-chê·lewa* steamer, see 3. *len* in, postp. *min* things, see 23. *ârdü·ru* all. *ngá·na* v. beg, ask for, *yâ·te* which we asked for, but there is no indication of person or time. *ititâ·nke* send, see 24. *yâ·ba* not. *mol·òichik* we. *kûk-jâ·bagi-ke* heart-bad-are see 23, euphonically inserted *i* before *-ke*.]

51. *kâ·rin·ñgâ târtî·t yâ·ba.* There is no more news to tell you. [*kâ·rin* here. *ñgâ* more. *târtî·t* news. *yâ·ba* not.]

52. *mea·a ngôll' ârdü·ru tek târtî·t bê·ringa igâ·rike.* We are longing to have good accounts of you all. [*mea·a* we. *ngôl-lâ* you. *ârdü·ru* all. *tek* from, postp. *târtî·t* news. *i-gâ·ri-ke* long-for-do, *i* prefix, an abbreviation of *ig*, Nos. 9 and 10.]

53. *ñgâ·kâ yûm bâ lapâ·re.* But little rain has fallen up to the present time. [*ñgâ·kâ* as yet, see 5. *yûm* rain. *bâ* little. *la-pâ-re* (euphonic *la*, frequently prefixed to verbs). fall-did.]

54. *kam wai mòl·òichik.* Good bye. [See 29.]

The above examples shew the mode of thought of the natives, and what most occupies their attention. They are some of the very few expressions of genuine untutored barbarians which we possess. The analytical translation which I have been enabled to give, by the help of Mr. Man (who has very carefully revised the whole), shews not only the meaning of the parts of the words and the method of construction, but the great depth to which Mr. Man has been able to penetrate, entirely from oral instruction, into the genius and vocabulary of the language.

The agglutinative nature of the language tends directly to the detection of basic forms, and Mr. Temple has very acutely pursued this into the theory of roots. He conceives that the roots are all properly monosyllabic, and generally end with a consonant, but that these monosyllables are frequently extended by the addition of a vowel or diphthong, or the same preceded by a consonant, in which the real meaning lies in the first syllable, though it has now been lost, while the expansions serve as modifications. Occasionally the roots are of three syllables. This chapter in Mr. Temple's grammar is one of the longest and most carefully studied, but his materials were too scanty, and, as the vocabulary increased, Mr. Man found it necessary to suggest such multifarious points for reconsideration, that it would be obviously premature to give the lists which Mr. Temple has furnished. It is to be hoped that the fuller vocabulary

CHAPTER IV.

THE LANGUAGES.

I. General Description.—Philological Value—Savage Nature—Agglutinative—Samples of Minuteness in Detailed Terms—Specimens of Andamanese Method of Speech.

II. Grammar.—History of the Study—The Theory of Universal Grammar—The Position of the Andamanese Languages in the General Scheme—Examples of Sentences of One Word—Elliptical Speech—Portman's Fire Legend in the Bea Version dissected to illustrate Grammar—Subject and Predicate—Principal and Subordinate Words—Functions of the Words—Order of Sentence—Order of Connected Sentences—Interrogative Sentences—Mode of expressing the Functions and Interrelations of Words—The Use of Affixes; Prefixes, Infixes, Suffixes—Differentiation of Classes of Words—Indication of Classes—Qualitative Affixes—Composition of the Words—Agglutinative Principle—Identity of the Five Languages of the Southern Group of Tribes.

III. Etymology.—The Use of the Roots—Anthropomorphism Colours the whole Linguistic System—The Use of the Prefixes to Roots—To Words denoting the Human Body—To Words referring to the Human Body—The Prefix of Intimate Relation—The Prefix System—Prefixes to Words relating to Objects—General Senses of the Prefixes to Roots—The Use of the "Personal Pronouns"—Limited Pre-inflexion—Limited Correlated Variation (Concord)—Expression of Plurality by Radical Prefixes—Qualitative Prefixes—Functional Suffixes—Functional Suffixes are Lost Roots: attempt at recovery.

IV. Phonology.—The Voice of the Andamanese—History of the Reduction of the Language to Writing—Peculiarities of Speech.

V. The Northern and Outer Groups.—Proof of the Identity of the Northern and Southern Groups of Languages—The Outer Group (Onge-Jarawa) examined—The Limited Knowledge of it—Recovery of Colebrooke's Jarawa Vocabulary, 1790—Proof of its Identity with the Other Group—Derivation of "Mincopie."

Appendix A.—The Theory of Universal Grammar.

Appendix B.—An Onge Vocabulary.

Appendix C.—The Fire Legend in the Bojigngiji Group.

I. General Description.

193 **Philological Value.**—The Andaman Languages are extremely interesting from the philological standpoint, on account alone of their isolated development, due to the very recent contact with the outer world on the part of the speakers. Of the speech of the only peoples, who may be looked upon as the physical congeners of the Andamanese,—the Samangs of the Malay Peninsula and the Aetas of the Phillipine Archipelago,— no *Vocabulary* or *Grammar* is available to me of the latter, and the only specimens of the Samang tongue I have seen bear no resemblance or roots common to any Andamanese Language.

The Andamanese Languages exhibit the expression only of the most direct and simplest thought, show few signs of syntactical, though every indication of a very long etymological, growth, are purely colloquial and wanting in the modifications always necessary for communication by writing. The Andamanese show, however, by the very frequent use of ellipsis and of clipped and curtailed words, a long familiarity with their speech.

The sense of even Proper Names is usually immediately apparent, and the speakers invariably exhibit difficulty in getting out of the region of concrete into that of abstract ideas, though none in expanding or in mentally differentiating or classifying ideas, or in connecting several closely together. Generic terms are usually wanting, and specific terms are numerous and extremely detailed. Narration almost always concerns themselves and the chase. Only the absolutely necessary is usually employed and the speech is jerky, incomplete, elliptical and disjointed. Introductory words are not much used and no forward references are made. Back references by means of words for that purpose are not common, nor are conjunctions, adjectives, adverbs and even pronouns. An Andamanese will manage to convey his meaning without employing any of the subsidiary and connecting parts of speech. He eks out with a clever mimicry a great deal by manner, tone and

action; and this habit he abundantly exhibits in the form of his speech. His narration is, nevertheless, clear, in proper consecutive order and not confused, showing that he possesses powers of co-ordination. 193

Savage Nature.—The general indications that the Languages give of representing the speech of undeveloped savages are confirmed by the intense anthropomorphism exhibited therein. As will be seen later on, the Andamanese regard not only all objects, but also every idea associated with them, as connected with themselves and their necessities, or with the parts of their bodies and their attributes. They have no means of expressing the majority of objects and ideas without such reference; *e.g.*, they cannot say "head" or "heads," but must say "my, your, his, or ———'s, this one's, or that one's head" or "our, your, their, or ———'s, or these ones', those ones' heads."

But though they are "savage" languages, limited in range to the requirements of a people capable of but few mental processes, the Andamanese Languages are far from being "primitive." In the evolution of a system of pre-flexion in order to intimately connect words together, to build up compounds and to indicate back references, and in a limited exhibition of the idea of concord by means of post-inflexion of pronouns, they indicate a development as complete and complicated as that of an advanced tongue, representing the speech of a highly intellectual people. These lowest of savages show themselves to be, indeed, human beings immeasurably superior in mental capacity to the highest of the brute beasts.

Agglutinative.—The Andamanese Languages all belong to one Family, divided into three Groups, plainly closely connected generally to the eye on paper, but mutually unintelligible to the ear. They are agglutinative in nature, synthesis being present in rudiments only. They follow the general grammar of agglutinative languages. All the affixes to roots are readily separable, and all analysis of words shows a very simple mental mechanism and a low limit in range and richness of thought and in the development of ideas. Suffixes and prefixes are largely used, and infixes also to build up compound words. As with every other language, foreign words have lately been fitted into the grammar with such changes of form as are necessary for absorption into the general structure of Andamanese speech.

Samples of Minuteness in Detailed Terms.—The following are examples of the extent to which the use of specific terms to describe details of importance to the Andamanese is carried by them.

Stages in the growth of fruit:—*Otderéia*, small: *chimiti*, sour: *putungaÿ*, black: *chebada*, hard: *telebich*, seed not formed: *gad*, seed forming: *gama*, seed formed: *tela*, half-ripe: *munukel*, ripe: *roichada*, fully ripe: *otyobda*, soft: *chorure*, rotten.

Stages of the day: *Waingola*, first dawn: *elawainga*, before sunrise: *bodola deatinga*, sunrise: *lilti (dilma)*, early morning: *bodola kagalnga*, morning: *bodola kagnga*, full morning: *bodo chonog*, forenoon: *bodo chan*, noon: *bodola loringa*, afternoon: *bodo l'ardiyanga*, full afternoon: *elardiyanga*, evening: *dila*, before sunset: *bodola lotinga*, sunset: *elakadanya*, twilight: *elaryitinga*, dark: *gurug chan*, midnight.

Specimen of Andamanese Method of Speech.—The following account of a story, abstracted from Portman, of an imaginary pig hunt as told by a Bea *eremtaga* (forest-man) for the amusement of his friends, will go far to explain the Andamanese mode of speech, and the form that its Grammar takes.

The narrator sits on the ground, facing a half circle of lounging Andamanese. After a short silence, he leans forward with his head bent down. Suddenly he sits erect with brightening eyes and speaks in a quick, excited way, acting as if carrying on a conversation with another person. "After how many days will you return?" And then answering as if for himself: "I will come back to-morrow morning, I am off pig-hunting now." A pause. "I am going." Very suddenly. "You stay here." Moving as if going away. "I am going to another place." Squeaking like a young pig with pantomime of shooting it. "It is only a little pig. I will take it to the hut." Moving his shoulders as if carrying. "They roasted it there." Wave of the hands signifying that the pig was of no account. Pause. "I started in the early morning after a big one,——a big pig." Motions of hands to show length and breadth of pig. To an imaginary friend. "I will sharpen pig arrows to take

193 with me. Come after me and we will hunt together." Imitation with the hands of a pig running, shooting arrows, slap on the left breast, squeals of several wounded pigs, and so on. A pause. "You take them in front of me." Directions by pantomime to other persons as to the pigs. "They were cooking them for me in the hut, cooking them well." Brightens up and begins again. "I will bring several more." Pretends to listen. "We have got them. The dogs are barking." And so on for hours.

The actual expressions for such a story are :—

Ba bichiko arlo—l'—cato ago on ? Waingo—lea do on . Ña do reg
How many day——past you come? Morning—in I come. Now I pig
dele. Kan wai del. Kan wai do on . D'-ārleg—lea
hunt. Away indeed I . Away indeed I come (go). Me-behind-in
ka . Wai do jalo——ke. Reg-ke . Kan wai do ik on .
there. Indeed I go-away—do. Pig-little. Away indeed I take come.
Wai ka eda otjoi . Do lilti dogo——lat. Reg
Indeed there they roasted. I (in-the)—early morning big-(pig)—for. Pig
dogo. Do cla Pigjil——ke. D'-ekanumo-kea. Koick d'-arole.
big . I pig-arrow sharpen—do. I—go——do. Come me-after.
Do-ag'—igdele. D'—ekotclema ik on . Wai d'o-be otjoi——ka
I—you-hunt . Me——before take come. Indeed me-for cooking—were
kud-lea. Twa roicho-beringo-ke. Ña do ikpogi—ke. Ikre ka .
hut-in . Very ripe—good—do. Now I several-do. Getting—were.
Wai eda ikkrawa.
Indeed they barked .

Nothing could show more clearly how "savage" the speech is in reality, how purely colloquial, how entirely it depends on concurrent action for comprehension. When the party, who were out with Mr. Vaux when he was killed by the Jarawas in February 1902, returned, they explained the occurrence to their friends at the Home in Port Blair by much action and pantomime and few words. The manner of his death was explained by the narrator lying down and following his movements on the ground.

II. Grammar.

121 193 **History of the Study.**—I have taken so large a share in the development of the knowledge of the Andamanese tongue that a brief personal explanation is here necessary to make clear the mode of presenting it that now follows.

The first person to seriously study the Andamanese Languages and reduce them to writing was Mr. E. H. Man, and in this work I joined him for a time soon after it was commenced, and in 1877 we jointly produced a small book with an account of the speech of the Bojigngiji Group, or more strictly, of the Bea Tribe. We then worked together on it, making such comparisons with the speech of the other Andaman Tribes as were then possible and compiling voluminous notes for a Grammar and Vocabulary, which are still in manuscript. In 1882 the late Mr. A. J. Ellis used these notes for an account of the Bea Language in his Presidential Address to the Philological Society.

In compiling our manuscript, Mr. Man and myself had used the accepted grammatical terms, and these Mr. Ellis found to be so little suited to the adequate representation for scientific readers of such a form of speech as the Andamanese, that he stated in his Address that :—

> "We require new terms and an entirely new set of grammatical conceptions, which shall not bend an agglutinative language to our inflexional translation."

And in 1883 he asked me, in a letter, if it were not possible "to throw over the inflexional treatment of an uninflected language."

The Theory of Universal Grammar.—Pondering, for the purpose of an adequate presentation of Andamanese, on what was then a novel, though not an unknown, idea, never put into practice, I gradually framed a Theory of Universal Grammar, privately printed and circulated in that year. This Theory remained unused, until Mr. M. V. Portman compiled his notes for a

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Comparative Grammar of the Bojigngiji (South Andaman) Languages in 1898, based avowedly, but not fully, on my Theory. These notes I examined in a second article on the Theory of Universal Grammar in the Journal of the Royal Asiatic Society in 1899, which again was subjected to the favourable criticism of Mr. Sidney Ray, who has since successfully applied it in outline to 16 languages, selected because unrelated and morphologically distinct, viz.—

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1. English.
2. Hungarian.
3. Latin.
4. Khasi, Hills of N. E. Bengal.
5. Anam, French Cochin China.
6. Ashanti, West Africa.
7. Kafir, South Africa.
8. Malagasy, Madagascar.
9. Olo Ngadju or Dayak, South East Borneo.
10. Nufor, Dutch New Guinea.
11. Motu, British New Guinea.
12. Mortlock Islands, Caroline Group. Micronesia.
13. Mota, Banks' Islands, Melanesia.
14. Samoan, Polynesia.
15. Awabakal, Lake Macquarie, Australia.
16. Dakota, North America.

With this brief history of the study of the Andamanese Languages, I will now give an exposition of the Theory so closely bound up with it as briefly and clearly as I can, in order to explain the method employed for exhibiting the peculiarities of Andamanese speech. A more detailed account, specially developed to a considerable extent for the present purpose, will be found in Appendix A.

All speech expresses a communication between man and man by talking or by signs. Languages are varieties of speech. The unit of every language is the expression of a complete communication, *i.e.*, the sentence. All sentences are divided into incomplete expressions of communication, *i.e.*, words, and are as naturally multiplied into languages. Thus there is a development both ways from the sentence.

The necessary primary division of every sentence made up of words is into the matter communicated (subject) and the communication made about it (predicate). The words in each of these divisions are of necessity in the relation of principal and subordinate, which involves the fulfilment of a function by every word.

The function of the principal word of the subject is obviously to indicate the matter communicated and of the subordinate words to explain the indication and illustrate that explanation. Similarly the principal word of the predicate indicates the communication made and the subordinate words illustrate the indication or complete it.

Therefore, in every language the essential words in a sentence are:—

(1) indicator, indicating the subject or the complement,
(2) explicator, explaining that indication,
(3) predicator, indicating the predicate,
(4) illustrators, illustrating the predicator or the explicator.

As all speech expresses a communication, it has a purpose, and the function of the sentences is to express one of the five following purposes:—(1) affirmation, (2) denial, (3) interrogation, (4) exhortation, (5) information. The methods adopted for indicating the purpose of a sentence are (1) placing the components in a particular order, or (2) varying their forms or the tones in which they are spoken, or (3) adding special introductory words. When the purposes of speech are by their nature connected together, this connection is naturally indicated by connected sentences in the relation of principal and subordinate, which is expressed by methods similar to those above noted, *viz.*, placing them in a particular order, or varying the forms or tones of their components, or adding special referent words of two kinds, (1) simple conjoining words, (2) words substituting themselves in the subordinate sentence for the words in the principal sentence to which they refer.

The relation of the words composing the parts of a sentence is also expressed by the similar methods of adding special connecting words, or of varying the forms or tones of the words; and so, too, the intimate relation between indicator and predicator, indicator and explicator, illustrator and predicator, predicator and complement, referent substitute and principal, is similarly expressed by special connecting words, by correlated variation of the words in intimate relation, by their relative position, or by the tones used in severally expressing them.

Complete communication can be, and is habitually, in every language, made without a complete expression of it in speech, and so referent words are made to refer to words unexpressed and to be related or correlated to them, and referent substitutes are made to indicate the unexpressed subject or complement of a sentence.

The function of the sentence and the inter-relation of the words composing it are therefore in all speech expressed by three methods: position, variation, or addition of special words. Every language adopts one or more or all of these methods.

Therefore, in every language the optional words in a sentence are:—

(5) connector, explaining the inter-relation of the components,
(6) introducer, explaining its purpose,

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(7) referent conjunctor, joining connected sentences,
(8) referent substitutes, indicating the inter-relation of connected sentences or unexpressed communications.

To the essential and optional components of the sentence must be added (9) the integer, or word that of necessity in every language expresses in itself a complete communication, *i.e.*, is a sentence.

Thus is explainable the natural resolution of the sentence into its component words, but any word can be and habitually is extended to many words, used collectively to express its meaning. Words thus used collectively form a phrase, which is substituted for its original. When a phrase contains in itself a complete meaning, and thus is a sentence substituted for a word, it becomes a clause. Therefore, clauses and phrases are merely expanded words, fulfilling the functions and bearing the relations of the words for which they are substituted in an expanded sentence or period. Therefore also, the period is a true sentence in the sense of being the expression of a complete meaning and so the unit of every language adopting it.

In all speech words are made to indicate the functions they fulfil in a sentence by their position in it, with or without using tones and with or without variation in form, and this habit gives rise of necessity to classes of words according to function. And as any given word can naturally fulfil more than one function, it becomes as naturally transferable from its own class to another, the transfer being indicated by position in the sentence with or without variation in form or tone. The class of a word thus indicates its function, and its position, alone or combined with its form or tone, indicates its class.

So when a word is transferred from its original class, it necessarily fulfils a new function and becomes a new word, connected with the original word in the relation of parent and offshoot, each equally of necessity assuming the form or tone of its own class.

The functions of words in a sentence, and consequently their classes, are therefore in all speech expressed by two methods: position or position combined with variation. Every language adopts one or other or both.

When in any language connected words differ in form, they are made to consist of a principal part or stem and an additional part or functional affix. The stem is used for indicating the meaning of the word and the functional affix for modifying that meaning according to function, by indicating the class to which the word belongs or its relation or correlation to the other words in the sentence.

A simple stem necessarily indicates an original meaning, but a stem can be and habitually is used for indicating a modification of an original meaning. It then naturally becomes a compound stem, *i.e.*, made up, by the same method as that above noted, of a principal part or root and of additional parts or radical affixes, each with its own function, the root to indicate the original meaning and the affix its modification into meaning of the stem.

As all words differing in form or tone of necessity fulfil functions and belong to classes, they must possess a nature, *i.e.*, qualities inherent in themselves, and these, in all languages using such words, are indicated by the addition of qualitative affixes or by the tones in which they are spoken.

Every affix is of necessity fixed into the midst of, or prefixed or suffixed to, a root, stem or word, the affixing being naturally effected in full or in a varied form. Whenever there is variation of form amounting to material change, there is necessarily inflexion, or inseparability of the affixes. Inflexion can therefore be made to fulfil all the functions of affixes, and inflected words to conform to particular kinds of inflexion, in order to indicate function and class: and as tone can be equally made to indicate the functions and classes of words, it takes the place of inflexion.

Words are therefore made to fulfil their functions merely by the tone in which they are spoken, or by an external development effected by affixes, and to express modifications of their original meaning by a similar use of tones or of internal development. In both cases the affixes are prefixes, infixes or suffixes affixed in full or varied form or by inflexion. All languages, using variation of form for causing the components of sentences, *i.e.*, words, to fulfil their functions, adopt one or other or all the above methods of effecting the variation.

Therefore in all speech, communication expressed in a sentence is rendered complete by the combination of the meaning of its components with their position, tones or forms, or with position combined with form or tone.

The methods adopted in developing the sentence, *i. e.*, the unit of speech itself, are found to entirely govern those adopted in its further development into a language or variety of speech.

Languages differ naturally in the position of their words in the sentence, or in their forms or tones, or in the combination of position with form or tone. Thus are set up naturally two primary classes of languages:—Syntactical Languages, which express complete communication by the position, and Formative Languages, which express it by the forms of their words.

As position alone or combined with tone can fulfil all the functions of speech, the Syntactical Languages employ one or both of these methods, and thus are created respectively Analytical Languages and Tonic Languages.

Again, as in speech, variety of form is secured by affixes attached to words in an unaltered or an altered form. Formative Languages necessarily divide themselves into Agglutinative Languages, attaching affixes in an unaltered form, and Synthetic Languages, attaching them in an altered form. These two classes are both further naturally divisible into (1) Permutative, (2) Intermutative, (3) Postmutative Languages, according as they attach affixes as prefixes, infixes or suffixes.

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In obedience to a fundamental Law of Nature, no language has ever developed along a single line, and therefore every language belongs of necessity primarily to one of the above classes, and secondarily to others, by partial adoption of their methods. 121 193

Languages, varying the form, tones or position, without varying the meanings of their words, form naturally Connected Languages in the relation of parent and offshoot. Connected Languages, whose stems, *i.e.*, the meanings of whose words, are common to all, form a natural Group of Languages, and those Connected Languages, whose roots, *i. e.*, the original meanings of whose words, are common to all, form a natural Family of Languages. Therefore also of necessity all Connected Languages belonging to a Group belong to the same Family.

As the above method of expounding the Theory involves the use of unfamiliar terms, it is as well to state that the new and the old terms of Grammar roughly, though not exactly, correspond as follow; it being remembered that the old terms are themselves the outcome of another tacit Theory, based upon other observations of natural laws or phenomena.

TABLE OF COMPARATIVE GRAMMATICAL TERMS.

Old.	New.
Noun.	Indicator.
Adjective.	Explicator.
Verb.	Predicator.
Adverbs of different classes.	Illustrator. / Introducer.
Preposition. / Postposition. / Conjunction.	Connector.
Interjection.	Integer.
Pronoun. / Relative Adverb. / Relative Particle.	Referent Substitute.
Gender, Number, Case. / Declension. / Person, Mood, Tense. / Conjugation.	Inflexion of different kinds.
Concord, Agreement. / Government.	Correlated Variation. / Intimate Relation.

The two following diagrams will serve to explain the lines upon which the Theory works itself out:—

DIAGRAM I.

Principle of the Development of the Sentence out of its Components.

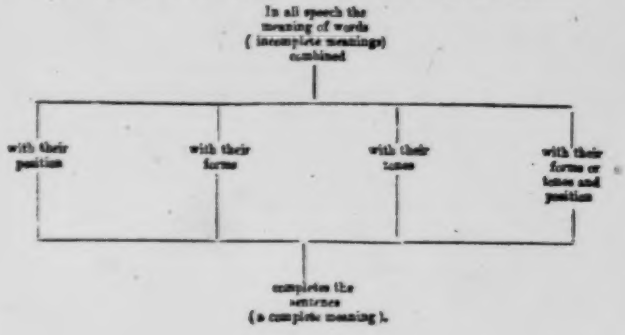
In all speech the meaning of words (incomplete meanings) combined
with their position
with their forms
with their tones
with their forms or tones and position
complete the sentence (a complete meaning).

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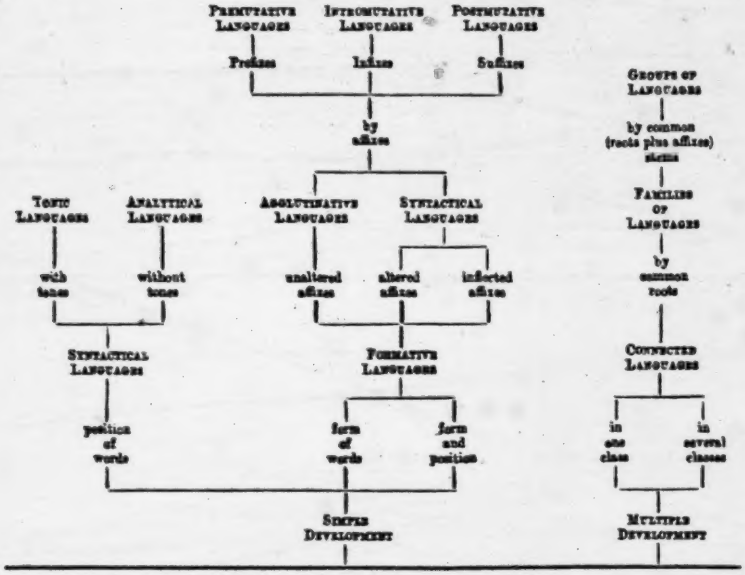
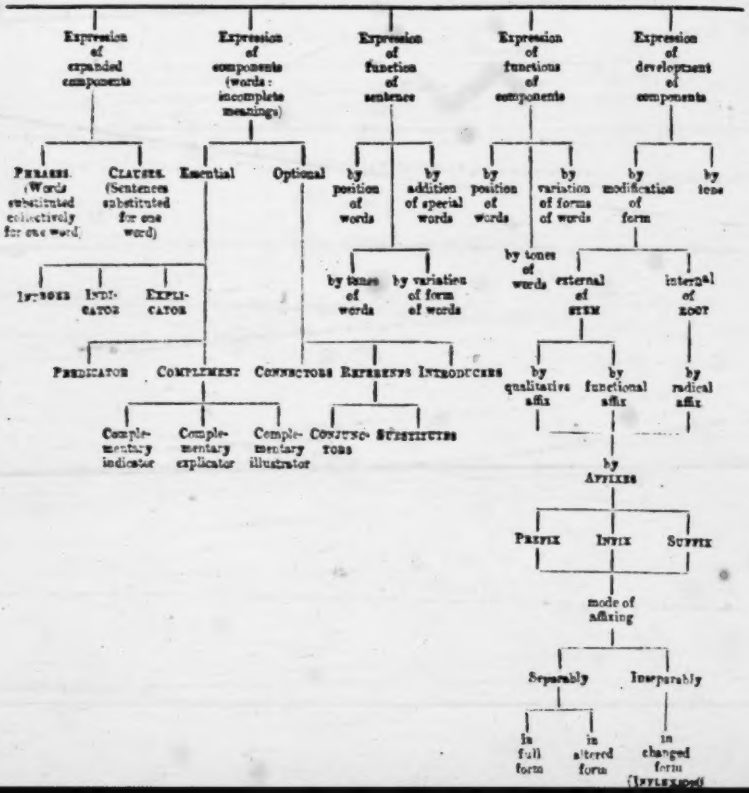
DIAGRAM II.

Development of the sentence or complete meaning, upwards into languages. downwards into its components.



SENTENCE (expression of a complete meaning).



193 **Position of the Andamanese Languages in the General Scheme.**—The next point for consideration is: Where do the Andamanese Languages come into the general scheme? This will be shown in the following general account of them, and as the grammatical terms used will be novel to the reader, the corresponding familiar terms will be inserted beside them in brackets, wherever necessary to make the statements clear in a familiar manner. Diacritical marks will only be used when necessary to the elucidation of the text.

Examples of Sentences of One Word.—The Andamanese Languages are rich in integer words, which are sentences in themselves, because they express a complete meaning. The following examples are culled from Portman's lists:—

TABLE OF INTEGER WORDS.

English	Bea	Balawa	Bojigyab	Juwai
Hurrah.	Yui	Yui	Yui	Yui
I don't know.	Uchin	Maka	Konkete	Koien
Very well: go (with a lift of the chin).	Uchik	Koöaie	Kŏi	Kŏi
Humbug.	Akanoiyadake	Akanoiyadake	Omkotichwake	Okamkoti-chwachin.
Oh: I say (ironical).	Betek ...	Ya ...	Kalaiitata / Kalat	Yokokene
It's broken.	Turushno	Turuit	Turush	T'ruish
Back me up. Say 'yes.'	Jegô ...	Jegô	Jeklungi	Atokwe
Not exactly.	Kak	Kak	Kaka	Alŏ
Nonsense.	Cho	Ya	Aikut	Kene
Yes (ironical).	Wai (drawled)	Wai (drawled)	Köle	K'le
What a stink.	Chunye	Chunye	Chunyeno	Chunye
How sweet (smell, with a puffing out of the lips).	Pue	Pue	Pue	Pue
It hurts.	Eyi	Yi	Yi (drawled)	Eyŏ (indignantly).
Oh (shock).	Yite (with a gasp)	Yite	Yite	Jite
Don't worry.	Idiyomaingata	Idiyomaingata	Iramyolano	Remjolokne
What? Where?	Ten?	Tan?	Dekot?	Alech?
Is it so?	An wai?	An yatya?	En köle?	An k'le?
Lor.	Kakatek	Kakate	Keleba	Alŏbai

Elliptical Speech.—Portman's *Vocabulary* shows that the habit of speaking by integers, *i.e.*, single words, or by extremely elliptical phrases is carried very far in Andamanese, and the *Fire Legends* themselves give the clearest instances of it, as these Legends have been recorded by Portman.

The Bea version winds up with the enigmatic single word "Tomolola," which has to be translated by "they, the ancestors, were the Tomolola." In the Kol version occurs the single-word sentence "Kŏlotatke," *lit.*, "Kŏlotat-ke," which has to be translated: "Now there was one Kŏlotat." In the first instance, one word in the indicator (noun) form completes the whole sense; in the second, one word in the predicator (verb) form does so. Such elliptical expressions as the above and as the term of abuse, "*Ngalgórob*" (*ng*+*al*+*górob*, you+special—radical—prefix+spine), would be accompanied by tone, manner, or gesture to explain its meaning to the listener. Thus, the latter would be made to convey "You humpback," or "Break your spine," by the accompanying manner.

Portman's Fire Legend in the Bea Version Dissected to Illustrate Grammar.—The Andamanese sentence, when it gets beyond an exclamation or one word, is capable of clear division into subject and predicate, as can be seen by an analysis of the sentences in a genuine specimen of the speech, Portman's "Fire Legend" in the five languages of the South Andaman (Bojigngiji) Group. In the Bea Language it runs thus:—

BEA VERSION OF THE FIRE LEGEND.

Tôl-l'cko-tiwa-len	*Puluga-la*	*mani—ka.*	*Luretut-la*	*chapa*	*tap—aga*	*emo—re.*	
(a Place)——in	God	asleep—was.	(a Bird)	fire	steal-ing	bring-did.	
chapa-la	*Puluga-la*	*pugat—ka.*	*Puluga-la*	*boi——ka.*	*Puluga-la*	*chapa*	
fire	God	burning-was.	God	awake—was.	God	fire	

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esi———ke.	*a*	*ik*	*chapa-lik*	*Luratut*	*P'et-pugari-re.*	*jek*	*Luratut-la*
seizing—was.	he	taking	fire—by	(Bird)	burn—t.	at-once	(Bird)
esi———ka.	*ai—Tarcheker*		*P'et-pugari-re.*		*Wota-Emi-bareij—in*		*Changa-tabanga*
taking—was.	he	(a Bird)	burn—t.		Wota-Emi-village-in		The—ancestors
eko—dol-re.	*Tomolola.*						
made-fires.	Tomolola.						

Portman's Rendering.—God was sleeping at Tôl-l'okotima. Luratut came, stealing fire. The fire burnt God. God woke up. God seized the fire; He took the fire and burnt Luratut with it. Then Luratut took (the fire;) he burnt Tarcheker in Wota-Emi village, (where then) the Ancestors lit fires. (The Ancestors referred to were) the Tomolola.

Subject and Predicate.—Taking this Legend, sentence by sentence, the subject and predicate come out clearly thus:—(P=predicate: S=subject.)

(1) Tôllokotimalen (P) Pulugala (S) mamika (P.).
(2) Luratutla (S) chapatapnga (S) omore (P).
(3) Chapala (S) Pulugala (P) pugatka (P).
(4) Pulugala (S) boika (P).
(5) Pulugala (S) chapa (P) enika (P).
(6) A (S) ik (S) chapalik (P) Luratut (P) lotpugarire (P).
(7) Jek (P) Luratutla (S) enika (P).
(8) A (S) Itarcheker (P) lotpugarite (P).
(9) Wota-Emi-baraijlen (P) Changa-tabanga (S) okodalre (P).
(10) Tomolola (S) (P. unexpressed).

Principal and Subordinate Words.—That the words in the above sentences are in the relation of principal and subordinate is equally clear; thus:—

(1) In the Predicate. *Tôllokotimalen* is subordinate to the principal *mamika*.
(2) In the Subject. *Luratutla* is the principal with its subordinate *chapatapnga*.
(3) In the Predicate, *chapa* is subordinate to the principal *enika*.
And so on, without presentation of any difficulties.

Functions of Words.—The next stage in analysis is to examine the functions of the words used in the above sentences, and for this purpose the following abbreviations will be used:—

ABBREVIATIONS USED.

int.	integer.
in.	indicator.
e.	explicator.
p.	predicator.
ill.	illustrator.
c.	connector.
intd.	introducer.
r. c.	referent conjunctor.
r. s.	referent substitute.
c. in	complementary indicator.
c. e.	complementary explicator.
c. ill.	complementary illustrator.

In this view the sentences can be analysed thus:—

(1) Tôll'okotimalen (ill. of P.) Pulugala (in.) mamika (p.).
(2) Luratutla (in.)—chapa—(c. in.) -tapnga (p., the whole an e. phrase) omore (p.).
(3) Chapala (in.) Pulugala (c. in.) pugatka (p.).
(4) Pulugala (in.) boika (p.).
(5) Pulugala (in.) chapa (c. in.) enika (p.).
(6) A (r. s., in.) ik (e.) chapalik (ill.) Luratut (c. in.) P'otpugarire (p.).
(7) Jek (r. c.) Luratutla (in.) enika (p.).
(8) A (r. s., in.) Itarcheke (c. in) l'otpugarire (p).
(9) Wota-Emi-baraijlen (ill. phrase of P.) changatabanga (in. phrase) okodalre (p.).
(10) Tomolola (in., P. unexpressed).

Order of Sentence.—By this analysis we arrive at the following facts. The purpose of all the sentences is information, and the Andamanese indicate that purpose, which is perhaps the commonest of speech, by the order of the words in the sentence thus:—

(1) Subject before Predicate:
Pulugala (S.) boika (P.).

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(2) Subject, Complement (object), Predicate:
Pulugala (S.) chapa (c. in.) emika (P.).
(3) Indicator (noun) before explicator (adjective):
Lauratutla (in.) chapa-tapuga (c. phrase) omore (p.).
(4) Illustrator of Predicate (adverb) before Subject:
Töll'ebotimalen (ill. of P.) Pulugala (in.) mamika (p.).
But illustrators can be placed elsewhere,* thus:
A (r. s. used as in.) ik (p. of elliptic c. phrase, c. in. unexpressed) chapalik (ill.) Lauratut (c. in.) l'o'pugarire (p.).
(5) Referent conjunctor (conjunction) commences sentence:
Jok (r. c.) Lauratutla (in.) emika (p.).
(6) Referent substitutes (pronouns) follow position of the originals:
A (r. s. in.) Itarchoke (c. in.) l'otpugarire (p.).

From these examples, which cover the whole of the kinds of words used in the sentence, except the introducers and connectors, the absence of which is remarkable, we get the following as the order of Andamanese speech:—

A. (1) Subject (2) Predicate.
B. (1) Subject (2) Complement (object) (3) Predicate.
C. (1) Indicator (noun) before its explicator (adjective).
D. Illustrator (adverb) where convenient.
E. Referent conjunctors (conjunctions) before everything in connected sentences.

We have also a fine example of an extremely elliptical form of speech in the wind-up of the story by the one word "Tomolola" as its last sentence, in the sense "(the ancestors who did this were the) Tomolola." *Jok Lauratutla emika* is also elliptic, as the complement is unexpressed.

Order of Connected Sentences.—Connected sentences are used in the order of principal and then subordinate:

Pulugala chapa emika (principal sentence) and then *a ik chapalik Lauratut l'otpugarire* (subordinate sentence), after which *jok Lauratutla emika* (connected sentence) joined by "*jok* at once"), and then *a Itarchoker l'otpugarire* (subordinate to the previous sentence).

The sentences quoted show that the Andamanese mind works in its speech steadily from point to point in a natural order of precedence in the development of an information (story, tale), and not in an inverted order, as does that of the speakers of many languages.

Interrogative Sentences.—It may also be noted here, though no interrogatory phrases occur in the Fire Legend, that the Andamanese convey interrogation by introducers (adverbs) always placed at the commencement of a sentence or connected sentences.

The introducers of interrogation in Bea are *Bâ*? and *Ao*? And so, too, "*Ia*————? or ————?" are introduced by "*Ao*————? *ao*———— ?" Either these introducers are used, or an interrogative sentence begins with a special introducer, like "*Tea*? Where? *Mirikka*? What? *Majola*, or *Mija*? Who?" and so on.

The Mode of Expressing the Functions and the Inter-relation of Words.—But the Andamanese do not rely entirely on position to express the function of the sentence and the functions and inter-relation of its words. By varying the ends of their words, they express the functions of such sentences as convey information, and at the same time the functions of the words composing them.

Thus, the final form of *Pulugala, Lauratutla, chapala, Tomolola* proclaim them to be indicators (nouns): of *mamika, baika, pugatka, omore, chodolre, l'otpugarire* to be predicators (verbs): of *chapa-tapuga* (phrase) to be an explicator (adjective): of *Töll'ebotimalen* (phrase), *chapalik, Wola-Emi-barojijilen* (phrase) to be illustrators (adverbs).

Expression of Intimate Relation.—The intimate Relation between words is expressed by change of form at the *commencement* of the latter of them.

Thus in *Lauratut* (c. in.) *l'otpugarire* (p.), where *Lauratut* is the complement (object) and *l'otpugarire* is the predicator (verb), the intimate relation between them is expressed by the *l'* of *l'otpugarire*. So again in *Itarchoker l'otpugarire*.

* We have this in English:—"Suddenly John died; John suddenly died; John died suddenly."

193 In phrases, or words that are fundamentally phrases, the same method of intimately joining them is adopted.

Thus *Töl-l'okotima-len* means in practice "in Töll'okotima," a place so named, but fundamentally

Töl——————l'————okotima-len

Tol (tree)————(its)————corner—in

means "in (the encampment at, unexpressed) the corner of the Tol (trees, unexpressed)." Here the intimate relation between *töl* and *okotima* is expressed by the intervening *l'*.

The actual use of the phrases is precisely that of the words they represent. Thus—

Wota—Emi—baraij——len

Wota—Emi—village——in

Here a phrase, consisting of three indicators (nouns) placed in juxtaposition, is used as one illustrator word (adverb).

Use of the Affixes; Prefixes, Infixes, Suffixes.—It follows from what has been above said that the Adamanese partly make words fulfil their functions by varying their forms by means of affixes.

Thus they use suffixes to indicate the class of a word, *e.g.*, *ka, re*, to indicate predicators (verbs): *la, da*, for indicators (nouns): *apa* for explicators (adj.): *len, lik* for illustrators (adverbs). They use prefixes, *e.g.*, *l'*, to indicate intimate relation, and infixes for joining up phrases into compound words, based on the prefix *l'*.

It also follows that their functional affixes are prefixes, infixes and suffixes.

It is further clear that they effect the transfer of a word from class to class by means of suffixes.

Thus, the compound indicator (noun) *Töll'okotima* is transferred to illustrator (adverb) by suffixing *len*: indicator (noun) *chapa* to illustrator (adverb) by suffixing *lik*: indicator (noun) phrase *Wota-Emi-baraij* to illustrator (adverb) by suffixing *len*: predicator (verb) *tap* (*-lr, -ka, -re*) to explicator (adj.) by suffixing *apa*.

A very strong instance of the power of a suffix to transfer a word from one class to another occurs in the Kol version of the Fire Legend, where *Kölotat-le* occurs, Kölotat being a man's name and therefore an indicator (noun), transferred to the predicator (verb) class by merely affixing the suffix of that class. The word *Kölotatle* in the Kol version of the Fire Legend occurs as a sentence by itself in the sense of "now, there was one Kölotat."

Differentiation of the Meanings of Connected Words by Radical Prefixes.—Fortunately in the sentences under examination, two words occur, which exhibit the next point of analysis for elucidation. These are:—

chapala	Pulugala	pugat——ka
fire	Gol	burning—was

and then

a	Itarcheker			l'otpugari-re
he	(a Bird)			burn——t
a	ik	chapa-lik	Luratat	l'otpugari-re
he	taking	fire——by	(Bird)	burn——t

Here is an instance of connected words, one of which is differentiated in meaning from the other by the affix *ot*, prefixed to that part which denotes the original meaning or root (*pugat, pugari*) of both. Therefore, in Andamanese the use of radical prefixes (prefixes to root) is to differentiate connected words.

The simple stem in the above instances is *pugat* and the connected compound stem *otpugari*. Similarly *okotima, okodalre*, occurring in the Fire Legend, are compound stems, where the roots are *tima* and *dal*.

Indication of the Classes of Words: Qualitative Suffixes.—The last point in this analysis is that the words are made to indicate their class, *i.e.*, their nature (original idea conveyed by a word) by the Andamanese by affixing qualitative suffixes, thus:

ka, re to indicate the predicator class (verbs): *apa*, to indicate the explicator (adj.) class: *le, da* to indicate the indicator (noun) class: *lik, len*, to indicate the illustrator (adverb) class.

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Composition of the Words.—The words in the sentences under consideration can thus be broken up into their constituents as follows:—

Using the abbreviations R.=Root: S.=Stem: P. F.=prefix, functional: P. R.=prefix, radical: I.=Infix: S. F.=suffix, functional: S. Q.=suffix, qualitative.

(1) Mami (S.)—ka (S. Q.). So also pugat-ka, boi-ka, emi-ka.
sleeping——was.

(2) Chapa (S.).
fire.

(3) Tap (S.)—nga (S. Q.).
steal——ing.

(4) Omo (S.)—re (S. Q.).
bring——did.

(5) Chapa (S.)—la (S. Q.).
fire—(honorific suff.).

(6) A (S.).
he.

(7) Ik (S.).
tak—(ing).

(8) Chapa (S.)—lik (S. F.).
fire——by.

(9) l' (P. F.) ot (P. R.) pugari (R.)—re (S. Q.).
(referent prefixes)——burn——t.

(10) Jek (S.).
at-once.

(11) Baraij (S.)—len (S. F.).
village——in.

(12) Oko (P. R.)—dal (R.)—re (S. Q.).
—fire——(light)—did.

The Agglutinative Principle.—Words are, therefore, made to fulfil their functions in the Andamanese Languages by an external development effected by affixes, and to express modifications of their original meanings by a similar internal development. Also, the meaning of the sentences is rendered complete by a combination of the meanings of their component words with their position and form.

The sentences analysed further show that the Languages express a complete communication chiefly by the forms of their words, and so these languages are Formative Languages; and because their affixes, as will have been seen above, are attached to roots, stems and words mainly in an unaltered form, the languages are Agglutinative Languages. It will be seen later on, too, as a matter of great philological interest, that the Languages possess premutation (principle of affixing prefixes) and postmutation (principle of affixing suffixes) in almost equal development: intro-mutation (principle of affixing infixes) being merely rudimentary.

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Identity of the Five Languages of the Southern Group of Tribes.—The above observations, being the outcome of the examination of the ten sentences under analysis, are based only on the Bea speech, but in Appendix C will be found a similar analysis of the sentences conveying the Fire Legend in the five South Andaman Languages (Bojigngiji Group), which fully bears out all that has been above said. And from this Appendix is here attached a series of Tables, showing roughly how these Languages agree and differ in the essentials of word-building, premising that they all agree in Syntax, or sentence-building, exactly. An examination of the Tables goes far to show that the Andamanese Languages must belong to one Family.

COMPARATIVE TABLES OF ROOTS AND STEMS OF THE SAME MEANING OCCURRING IN THE FIRE LEGEND.

English	Bea	Balawa	Bojigyab	Juwai	Kol
		Indicators (nouns).			
camp	baraij	baroij	...	...	pòroich
fire	chapa	choapa	at	at	at

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English	Bea	Balawa	Bojigyab	Juwai	Kol
jawbone	ekib	tos	ta	tô	teip
lip	pe	pa	pai	paka	paka
shoulder	pôdikma	pôdiatoa	baa	boa	bein
thigh	paicha	poaicho	baichato	boichatokan	baichetôkan
knee	lo	lo	lu	lu	lu
shin	chalta	chalanta	chalta	cholitô	chaltô
belly	jodo	jôdo	chute	chute	chute
navel	er	akar	tar	takar	takar
armpit	anwa	ôkar	kôrting	kôrteng	kôrteng
eye	dal	dal	kôdak	kôdag	kôdak
eyebrow	punur	punu	bein	beaksiñ	beakiñ
forehead	mugu	mugu	mike	mike	mike
ear	puku	puku	bo	bôkô	bokô
nose	chôrongs	chôrongs	kôte	kôte	kôte
cheek	ab	koab	kap	kap	kap
arm	gud	gud	kit	kit	kit
breast	kam	koam	kôme	kôme	kôme
spine	gôrob	katagôrob	kinab	kurup	kurup
leg	chag	chag	chok	chok	chok
buttocks	dama	doamo	tome	tome	tome
arms	tomur	bang	tomur	kôlang	kôlang

Pulled to pieces, Andamanese words of any Group of the Languages seem to be practically the same, but this fact is not apparent in actual speech, when they are given in full with their appropriate affixes, thus—

English	Bea	Balawa	Bojigyab	Juwai	Kol
head	otchetada	ôtchekta	otetada	ôtotôlekile	ôtetoiche
knee	abloda	ablo	abloda	alulekile	olnche
forehead	igmuguda	idmugu	irmikeda	rumilekile	ermikeche

Any one who has had practice in listening to a foreign and partially understood tongue knows how a small difference in pronunciation, or even in accentuation, will render unintelligible words philologically immediately recognisable on paper.

III. Etymology.

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The Use of the Roots.—As the Andamanese usually build up the full words of their sentences by the simple agglutination of affixes on to roots and stems, the word construction of their language would present no difficulties were it not for one peculiarity, most interesting in itself and easy of general explanation, though difficult in the extreme to discover: *experto crede*.

The Andamanese suffixes perform the ordinary functions of their kind in all agglutinative languages, and the peculiarity of the infixed *l* occurring in compound words depends on the prefixes. It is the prefixes and their use that demand an extended examination.

Anthropomorphism Colours the whole Linguistic System.—To Andamanese instinct or feeling, words as original meanings, *i.e.*, roots, divide themselves roughly into Five Groups, denoting—

(1) mankind and parts of his body (nouns):
(2) other natural objects (nouns):
(3) ideas relating to objects (adj., verbs):
(4) reference to objects (pronouns):
(5) ideas relating to the ideas about objects (adv., connecting words, Proper Names).

The instinct of the Andamanese next exhibits an intense anthropomorphism, as it leads them to differentiate the words in the First Group, *i.e.*, those relating directly to themselves, from all others, by adding special prefixes through mere agglutination to their roots.

The Use of the Prefixes to the Roots.—These special radical prefixes by, some process of reasoning forgotten by the people and now obscure, but not at all in every case irrecoverable, divide the parts of the human body into Six Classes, thus, without giving a full list of the words in each class:—

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RADICAL PREFIXES IN WORDS DENOTING PARTS OF THE HUMAN BODY BY CLASSES.

Class	English	Bea	Balawa	Bojigyab	Juwai	Kol
I	Head, Brains, Neck, Heart	ot-	ôt-	ete-	ôto-	ôto-
II	Hand, Wrist, Knuckle, Nail, Foot, Ankle	on-	ong-	ong-	ôn-	ôn-
III	Mouth, Chin, Tongue, Jawbone, Lip	akan-				
		ak-	ak-	e-	ôkô-	e-
		ôkô-	ôkô-			
IV	Shoulder, Thigh, Knee, Shin, Belly, Navel, Armpit	ab-	ab-	ab-	a-	a-
V	Eye, Eyebrow, Forehead, Ear, Nose, Cheek, Arm, Breech	i-				
		ik-, ig-	id-	ir-	ra-	er-
		i-				
VI	Spine, Leg, Buttock, Arms	ar-	ar-	ar-	ra-	a-

Prefixes to Words referring to the Human Body.—Next, in obedience to their strong anthropomorphic instinct, the Andamanese extend their prefixes to all words in the other Groups, when in relation to the human body, its parts, attributes and necessities, and thus in practice refer all words, capable of such reference, to themselves by means of prefixes added to their roots. In an Andamanese Language one cannot, as a matter of fact, say "head," "hand," "heart;" one can only say—

my, your, his, (so and so)—'s, (that one)—'s, (this one)—'s } head, hand, heart.

The Prefixes of Intimate Relation.—It is thus that the otherwise extremely difficult secondary functional prefix (always prefixed to the radical prefix, which is usually in Bojigngiji *le-* or *la-*, but practically always used in its curtailed form *l'-*, or *k'-*, *s'-*, *t'-* in certain circumstances) is clearly explainable. It is used to denote intimate relation between two words; and when between two indicators (nouns) it corresponds to the English connector (of), the Persian *izafat* (*-i-*), and so on, and to the suffix denoting the "genitive case" in the inflected languages. The Andamanese also use it to indicate intimate relation between predicator (verb) and complement (object), when it corresponds to the suffix of the "accusative case" in the inflected languages, and indeed to cases generally.

The Prefix System.—Starting with these general principles, the Andamanese have developed a complicated system of prefixes, making their language an intricate and difficult one for a foreigner to clearly apprehend when spoken to, or to speak so as to be readily understood.

As examples of this, let us take the stem *beri-aga* good: then *a-beri-aga*, good (human being); *an-beri-aga* (good hand, *a* pref. of hand), clever; *ig-beri-aga* (good eye, *ig* pref. of

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eye), sharp-sighted; *aka-beri-nga* (good mouth or tongue, *aka* pref. of mouth and tongue), clever at (other Andamanese) languages; *ot-beri-nga* (good head and heart, *ot* pref. of both head and heart), virtuous; *un-t'ig-beri-nga* (good hand and eye, *un* pref. of hand, *ig* pref. of eye, joined by *t'* pref. of intimate relation), good all round.

So, too, with *jabag*, bad: *ab-jabag*, bad (human being); *un-jabag*, stupid; *ig-jabag*, dull-sighted; *aka-jabag*, stupid at (other Andamanese) languages; *ot-jabag*, vicious; *un-t'-ig-jabag*, a duffer.

So again with *lama*, failing: *un-lama* (failing hand or foot), missing to strike; *ig-lama* (failing eye), failing to find; *ot-lama* (failing head), wanting in sense; *aka-lama* (failing tongue), using a wrong word.

Lastly, in the elliptic speech of the Andamanese, the root, when evident, can be left unexpressed, if the prefix is sufficient to express the sense, thus—

i-beri-nga-da! may mean, "his-(face, pref. *i*-)-good-(is)." That is, "he is good-looking!".

t'-aka-cham-ke! may mean "my-(mouth, pref. *aka*)-sore-is." That is, "my mouth is sore!".

Prefixes to Words Relating to Objects.—The system of using radical prefixes to express the relation of ideas to mankind and its body is extended to express the relation of ideas to objects in general. Thus—

ad-beringa, well (*i. e.*, not sick): *ad-jabog*, ill (*i. e.*, not well): *oko-lama* (applied to a weapon), failing to penetrate the object struck through the fault of the striker. So *ig-beringa* means pretty (of things): *aka-beringa*, nice (to taste): all in addition to the senses above given.

This is carried, with more or less obvious reference to origin, throughout the language. Thus—

In Bea: *yop*, pliable, soft. Then a cushion or sponge is *ot-yop*, soft: a cane is *ôto-yop*, pliable: a stick or pencil is *aka-yop*, or *ôko-yop*, pointed: the human body is *ab-yop*, soft: Class II of its parts (hand, wrist, etc.,) are *ong-yop*, soft: fallen trees are *ar-yop*, rotten: an adze is *ig-yop*, blunt.

So again, in Bea: *chórongo*, tying up, (whence also that which is usually tied up in a bundle, *viz.*, a bundle of plantains, faggots). Then *ôt-chórongo* is tying up a pig's carcase: *aka-chórongo*, tying up jack-fruit: *ar-chórongo*, tying up birds: *ong-chórongo*, tying up the feet of sucking pigs.

General Sense of Prefixes to Roots.—Possibly the feeling or instinct, which prompts the use of the prefixes correctly, could be caught up by a foreigner, just as the Andamanese roots might be traced by a sufficiently patient etymologist, but it would be very difficult and would require deep study. The Andamanese themselves, however, unerringly apply them without hesitation, even in the case of such novel objects to them as cushions, sponges and pencils; using *ot* in the two former cases, because they are round and globular, and *aka* in the latter, because they are rounded off to an end. In both these cases one can detect an echo of the application of the prefixes to the body: *ot* of head, neck, heart, etc.; *aka* of tongue, chin, etc.

Portman gives somewhat doubtfully the following as the concrete modifying references of such prefixes to the names of things:—

ot-	round things.
ôto-	long, thin, pointed, or wooden things.
aka-, ôko-	hard things.
ar-	upright things.
ig-	weapons, utensils, things manufactured.
ad-	speech (noises) of animals.

With this habit may be compared the use of numeral co-efficients in Burmese and many other languages.

From Portman also may be abstracted, doubtfully again, the following modifying abstract references of some of the radical prefixes:—

ot-, oto-, ôto-	special relation.
ig-, ik-, i-	reference in singular to another person.
iji-	reference in plural to other persons.
eb-, ep-	reference to ideas.
akan-	reference to self.
ar-, ara-	plural reference to persons generally.
ar-, ara-	(also) agency.
ad-	action of self.
ab-	action or condition transferred to another in singular.
aiyo-	action transferred to others in plural

3: Temple G-5 (1901) 1903 AZ2 Andamans AZ2

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The following preliminary statement of the function of the radical prefixes can, therefore, be made out, *viz.*, to modify the meanings of roots by denoting—

(1) the phenomena of man and parts of his body:
(2) the phenomena of objects:
(3) the relation of ideas to the human body and objects:
(4) reference to self:
(5) reference to other persons:
(6) ideas; *i. e.*, (*a*) actions of self, (*b*) actions transferred to others, (*c*) actions of others (agency):
(7) reference to ideas.

The Use of the "Personal Pronouns."—The habit of the Andamanese of referring everything directly to themselves makes the use of the referent substitutes for their own names (personal pronouns) a prominent feature in their speech. These are in full in the Bojigngiji group as follow:—

THE "PERSONAL PRONOUNS."

English	Bea	Balawa	Bojigyab	Juwai	Kol
I	d'ol-la	d'ol	t'u-le	t'u-le	la-t'u-le
thou	ng'ol-la	ng'ol	ng'u-le	ng'a-kile	la-ng'u-le
he, she, it	ol-la	ol	u-le	a-kile	laka-u-le
we	m'oloi-chik	m'ŏlo-chit	m-u-le	m'e-kile	la-m'u-le
you	ng'oloi-chik	ng'olo-chit	ng'uwe'l	ng'e'l-kile	la-ng'uwe'l
they	oloi-chik	olo-chit	n'u-le	n'e-kile	kuchla-n'u-le

Limited Pre-inflexion.—In combination with and before the radical prefixes the "personal pronouns" are abbreviated thus in all the languages of the Bojigngiji Group:—

ABBREVIATED "PRONOMINAL" FORMS.

I, my	d'– in Bea, Balawa. t'– in Bojigyab, Juwai, Kol.
thou, thy	ng'– in all the Group
he, his, etc.	not expressed in the Group.
we, our	m'– in all the Group.
you, your	ng'– in Bea, Balawa, Bojigyab. ng'————'l in Juwai, Kol.
they, their	not expressed in Bea, Balawa. n'– in Bojigyab, Juwai, Kol.
this, that one	k'– in Bea, Balawa, Kol. not expressed in Bojigyab, Juwai.
that one	t'– in all the Group.

In this way it can be shown that there are no real "singular possessives" in Andamanese, as the so-called "possessive pronouns" are merely the abbreviated forms of the "personal pronouns" plus *ia* (*-da*), etc.= belonging to, (property) thus—

"POSSESSIVE PRONOUNS."

English	Bea	Balawa	Bojigyab	Juwai	Kol
my, mine	d'ia-da	d'ege	t'iya-da	t'iyea-kile	t'iyi-che
thy, thine	ng'ia-da	ng'ege	ng'iye-da	ng'iyea-kile	ng'iye-dele
his, her, its	ia-da	ege	iye-da	eyea-kile	iye-dele

The "plural possessives" have been brought into line with the expression of plurality by radical prefixes, as will be seen later on.

Now, it is easy enough to express on paper the true nature of the above abbreviations by the use of the apostrophe, but in speech there is no distinction made. Thus, one can write "*d'un-lama-re*, I missed (my) blow," but one must say "*dunlamare*." So one can write "*ng'ot-jabag-da*, you (are a) vicious (brute)," but one must say "*ngotjabagda*." So also one can write :—

er-tam	*d'un-t'ig-jabag-da*	*l'eda-re.*
formerly	I–hand–eye–bad.	exist-did.
achitik	*d'un–t'ig–l'eri aga*	
now	I–hand–eye–good.	

(once I was a duffer, now I am good all round.)

But one must say "*artam duntigjabag ledare, achitik duntigberinga.*" It would therefore be correct to assert that, though Andamanese is an agglutinative

tongue, it possesses a very limited pre-inflexion, *i.e.*, inflexion at the commencement of its words.

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Limited Correlated Variation (Concord).—The Andamanese also express the intimate relation of the "personal pronouns" with their predicators (verbs) by a rudimentary correlated variation (post-inflexion in the form of concord) of forms:—Thus—

mami–ke	mamik–ka	mami–re	mami–nga
sleeping–is	sleeping–was	sleep–did	sleep–ing

Thus,

do	mami–ke	I am sleeping.
da	mami–ka	I was sleeping.
da	mamire	I slept.
dona	mamingn	I (me) sleeping.

This peculiarity is shown in all the Bojigngiji Group, except Kol; thus—

English	Bea	Balawa	Bojigyab	Juwai
		"In the Present Tense" (*ke*)		
I	do	do	tuk	te
thou	ngo	ngo	nguk	ngo
he, she, it	a	ong	uk	a
we	moicho	môt	môt	me
you	ngoicho	ngôngot	nuk	ngel
they	eda	ôngot	net	a
		"In the Past Tense" (*ka and re*)		
I	da	do	tong	te
thou	nga	ngo	ngong	ngo
he, she, it	a	ong	ong	a
we	meda	mongot	môt	me
you	ngeda	ngongot	ngonget	ngel
they	eda	ongot	net	ne
		"In the Present Participle" (*nga*)		
I	dona	...	tong	tôn
thou	ngôna	...	ngong	ngôn
he, she, it	oda	...	ong	ôn
we	moda	...	môt	mon
you	ngoda	...	ngowel	ngôwel
they	oda	...	nong	ne

Expression of Plurality by Radical Prefixes.—The examination of the "pronouns" shows that the Andamanese can express things taken together (plural) as well as things taken by themselves (singular). This in their language generally is expressed by changing the forms of the radical prefixes, in Bea and Balawa habitually and in Kol and Juwai occasionally. Thus—

Sing.	Pla.	Sing.	Pla.	Sing.	Pla.
		In Bea.			
ot–	ôtot–	ong–, on–	ôtot–	ig–, ik–, i–	itig–
ab–	at–	ar–, ara–	arat–	aka–	akat–
ôto–	ôtot–	eb–	ebet–	iji–	ijit–, ijet–
ôko–	ôkot–	ad–	ad–	akan–	akan–
en–	et–				
		In Balawa.			
ôt–	ôtot–	ông–	ôngot–	id–	idit–
ap–	at–	ar–, ara–	arat–	aka–	akat–
ôto–	ôtot–	eb–	ebet–	idi–	idit–
ôko–	ôkot–	ad–	ad–	akan–	akan–
en–	et–				
		In Juwai.			
ir–	ir–	ab–	at–	iche–	iche–
iran–	iran–	in–	in–		
		In Kol.			
re–	ri–	a–	o–	eche–	iche–
ren–	rin–	en–	in–		

As has been already noted, the plural of the "personal pronouns" in the "possessive" form has been made to fall into line with the plan of expressing plurality by means of the radical prefixes. Thus—

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TABLE OF SINGULAR AND PLURAL "POSSESSIVES."

	English	Ben	Balawa	Bojigyab	Juwai	Kol
Sing.	my	diada	dege	tiyeda	tiyeakile	tiyiche
Plu.	our	metat	matat	miyeda	miye	miyedele
Sing.	thy	ngiada	ngege	ngiyeda	ngiyeakile	ngiyedele
Plu.	your	ngetat	ngatat	ngiyida	ngiyel	ngiyil
Sing.	his	iada	ege	iyeda	eyeakile	iyedele
Plu.	their	etat	atat	niyeda	niye	niyiche

Qualitative Suffixes.—The suffixes of Andamanese are (radical) qualitative (expressing the class of a word), or functional (expressing its function in the sentence). The radical qualitative suffixes usually employed are—

For Indicators (nouns)

Ben	Balawa	Bojigyab	Juwai	Kol
-da	-da, -nga, -ke	-da	-lekile, -kile	-che, la
-la, -ola	-le	-le		-le
-la, -lo	-o, ó-	-o	-ō	-o
-ba				

The first of these is usually dropped in Balawa, and in all the languages also unless the word is used as an integer, or sentence in itself. The second is an honorific and is always added in full. The third is "vocative" and is suffixed to the name called out. The fourth is a negative: thus, abliga-da, a child; abliga-ba, not a child, a boy or girl.

For Explicators (adjectives)

-da
-ia
-re -et, -ot, -t

The second is honorific: the third applies to attributes, etc., of human beings. Generally, these affixes follow the rule for those of the indicators (nouns).

For Predicators (verbs)

English	Ben	Balawa	Bojigyab	Juwai	Kol
(kill)s	-ke, -kan	-ke, -ken	-ke, -kan	-che, -chine	-ye
was (kill)ing	-ka	-ka, -te, -kate	-ya, -ye	-chike	-ye, -k
(kill)ed	-re	-t, -et	-nga, -nen	-chikan	-an, -wan, -nen
don't (kill)	-kok	-ton	-k	-chik	-k
(kill)ing	-nga	-t, -et, -ña	-nga	...	-in
(kill)s not	-ba, -bo	-ba	-na	...	...
(kill)ed not	-ta	...	...	...	...

The last two suffixes are added to the suffix *-nga* in Ben, thus—

doma	mami-nga-bo	
I	sleep-ing-not	(I am not asleep)
doma	karama	kop-nga-ta
I	bow	cutt-ing-(was)-not (I was not making a bow).

The Functional Suffixes.—The usual functional suffixes in Andamanese are—

TABLE OF SUFFIXES.

English	Ben	Balawa	Bojigyab	Juwai	Kol
In, to, at	-len	-len, -a	-an	-an	-an
From	-tek	-te, -le	-e, -te, -le	-e, -lak	-e, -lake, -kate
To, towards	-lat	-lat	-lat	-late	-late
Of	-lin	-lege	-liye	-leye	-liye
For	-leb	-leb	-leb	-lebe	-lebe
After	-lik	-le	-le	-le	-le

The Functional Suffixes are Lost Roots—Attempt at Recovery.—It may be taken as certain that the functional suffixes are roots, now lost to Andamanese recognition, agglutinated to the ends of words by the usual means in their languages, as exhibited in the prefixes; *viz.*, by prefixing to them *l'-*, *t'-*, *k'*—in the manner already explained. The roots of some of the suffixes can be fairly made out thus, from the *Vocabularies*.

(1) *Len, lan, a, an*, "in, to, at," seem to be clearly *l'-*, *k'-*+the root *en, e, ik*,' "take, hold, carry, seize."

3: Temple G-5 (1901) 1903 AZ2 Andamans AZ2

(2) *Tek, te, le, e, lak, lake, kate,* "from" seem to be *l'–, t'–, k'–* + the root *ik, i, ek,* "take away." 193

(3) *Lat, late,* "to, towards," seem to be *l'–* + the root *at, ate,* "approach." 197

(4) *Lia, lege, liye, leye,* "of" seem to be *l'–* + the root *ia, ege, ii, eye,* "belonging to."

(5) *Leb, labe,* "for" seem to be *l'–* + a root not traced.

(6) *Lik, le,* "with, after" seem to be *l'–* + the root *ik, e, ak,* "to go with, follow on."

IV. Phonology.

The Voice of the Andamanese.—The voice of the Andamanese, though occasionally deep and hoarse, is usually pleasant and musical. The mode of speech is gentle and slow, and among the women a shrill voice is used in speaking; but though the tendency is towards a drawled pronunciation, they can express their meaning quickly enough on occasion, too quickly, indeed, for a foreigner to clearly follow the minutiæ of pronunciation without very close attention. The general tone of the voice in speaking is low. 194

On an examination of the prevalent vowels and vowel interchanges and tendencies in the languages of the South Andaman (Bojigngiji) Group of Tribes, as described by Portman, it may be said that they relatively speak thus from a close to an open mouth :—

Juwai	with closed lips.
Bojigyab and Kol	with flattened lips.
Balawa	with open lips.
Bea	with lips tending to open wide.

It is interesting to note that the above results carry one straight from North to South.

History of the Reduction of the Language to Writing.—The Andamanese speech, as it is now studied, was first committed to writing on a system devised by myself, which was an adaptation of the system invented by Sir William Jones in 1794 for the Indian Languages and afterwards adopted, with some practical modifications introduced by Sir W. W. Hunter, by the Government of India as the "Hunterian System." My method of writing Andamanese was subsequently modified for scientific purposes by Mr. A. J. Ellis in 1882, and having so highly trained and competent a guide, one cannot do better than use here a modification of his system, adapted to the needs of a general publication. Portman, unfortunately, has, in his publications, gone his own way, to the great puzzle of students.

In this view, there is no necessity to say anything of the consonants used, and as to the vowels, the following table will sufficiently exhibit them in the Bea Language :—

The Vowels in Bea.

	English	Bea		English	Bea
a	idea, cut	alaba	o	indolent	boigoli
ā	car	bā, yāba	ō	pole	jōb
ä	father	dǟke	ō	könig (Ger.)	tō
ǟ	fathom	järawa	ò	pot	pòlike
e	bed	ēmej	ô	awful	tôgo
ē	fade	akabēada	u	influence	būkura
ë	pair	ēla	ū	pool	pūdre
i	lid	igbadigre	ai	bite	daike
ī	police	yīdi	au	house	chopana
...	...	...	àu	haus (Ger.)	chàu
...	...	...	òi	boil	bòigoli

Peculiarities of Speech.—Stress in Andamanese is placed on every long vowel, or on the first syllable of the root or stem. Peculiarities of pronunciation in the South Andaman Languages are as follow :—

Bea.

Sibilants tend to become palatals, *s* to *ch*: *ō* and *ô* are interchangeable: final open *ó* and *é* tend to *a* and *e*: *t* is an indistinct palato-dental.